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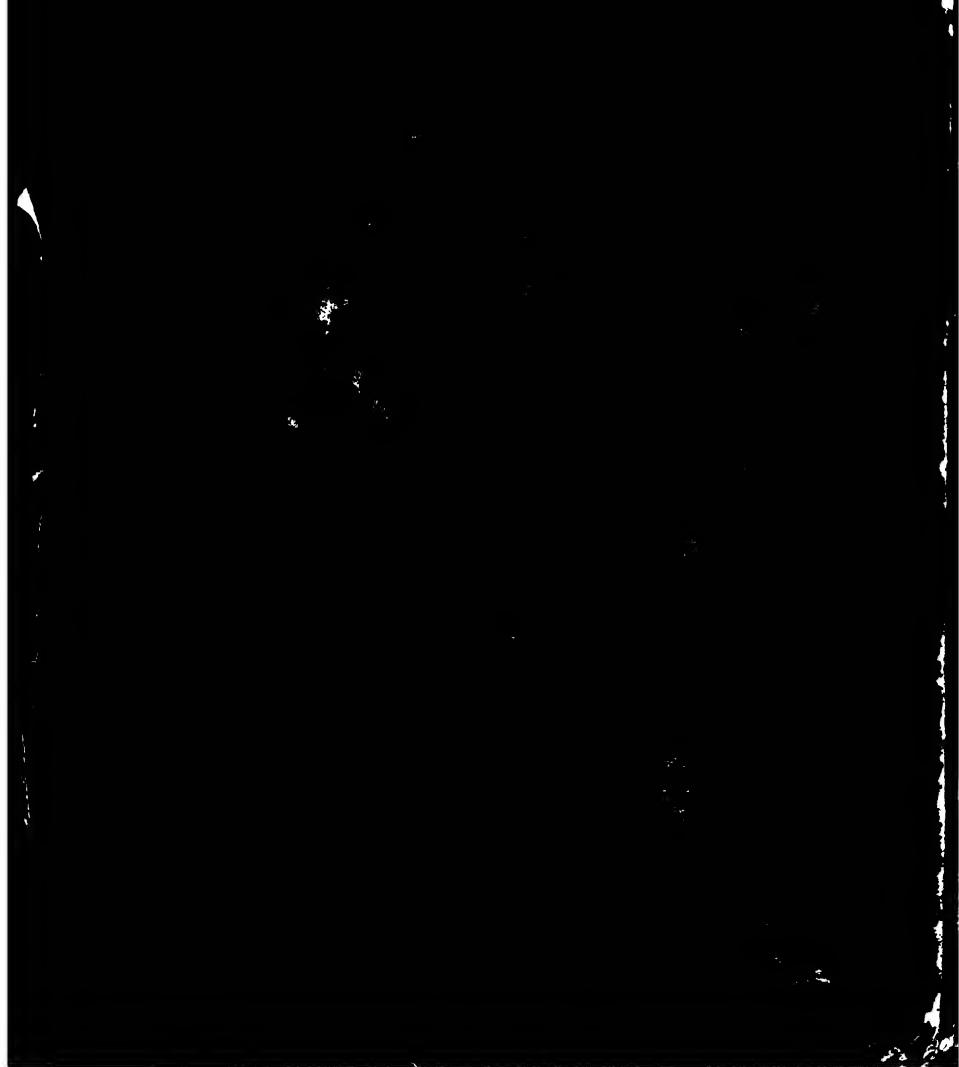
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A FREE DISPUTATION

Against pretended

Liberty of Conscience

Tending

To Resolve Doubts moved by Mr. *John Goodwin*, *John Baptist*, *Dr. Jer. Taylor*, the *Belgick Arminians*, *Socinians*, and other Authors contending for lawlesse Liberty, or licentious Toleration of *Seets* and *Heresies*.

By *SAMUEL RUTHERFURD* Professor of Divinity in the University of St. Andrews.

PSALM. 119. 45.

And I will walk at Liberty, for I seek thy precepts.

ואת הלכה ברחבה כי פקודיך דרשתי

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TO THE

Godly and unpartiall Reader.

Offer (Worthy Reader) to your unpartiall and ingenuous censure these my ensuing thoughts against Liberty of conscience, from which way looking to me with a face of Atheisme, I call the Adversaries, *Libertines*, not intending to reach a blow to any godly man, or to wound those who out of weaknesse are captived with that error, but to breed in the hearts of the godly a detestation of that way, which in truth hath its rise from *Libertinisme*, and favoureth rankly of wide, loose and bold Atheistickall thoughts of the Majesty of God, as if our conscience had a Prerogative Royall beside a rule; yea (which is prodigious) in its simple apprehensions of God, of the *Mediator*, of the revealed will of God, above the Law of God: For 1. This way bringeth in *Aristoteles* *δικαιον*, and the worlds *אמרי רבי*. So I thinke, and all say

so, and our faith and hope must be resolved in the first principle of *Scepticisme*. So it seems to me, for the young daughters of the minde, the simple acts of apprehending, knowing, beleiving God and divine truths are innocent, harmelesse and ill-lesse soul-works, being from under all dominion of either free-will or a divine Law, and the minde, a free borne absolute Princeesse, can no more incur guiltinesse in its operations about an infinite Sovereigne God, and his revealed will, by this lawlesse way, then the fire can in burning, the Sunne in inlightning, the stone in moving downward, be

arraigned of any breach of Law, if toleration have place.

2. All certainty of beleeving, all stedfastnesse, rooting, and unmovable establishing in the truth, all life of consolations and comforts in the Scriptures, all peace of heavenly confidence, all joy *unspeakable and full of glory*, all *lively hope*, all patient and submissive waiting for the fruits of the harvest, all *wrestling in prayer*, all *gloriation in tribulation*, and all triumphing in praising, all rejoycing in Spirit, being bottomed on fallible opinions, on doubtfull disputations of *Scepticks*, may be the reelings of wind-mills, fair phancies, and dreams; for who (say they) is infallible: *and who hath known the minde of the Lord?* so as the truth must be monopolized to any one Sect, or way? who in faith or fulnesse of assurance can convince or *rebuke gain-sayers, hereticks*, or such as *bring another doctrine*, and may not you the convincers and rebukers, as rather be *gain-sayers and Hereticks*, and such as *bring another doctrine*, as those whom you so labour to convince and rebuke?

3. Conscience is hereby made every mans Rule, Umpire, Judge, Bible, and his *God*, which if he follow, he is but at the worst, a godly, pious, holy Hereticke, who feareth his conscience more then his *Creator*, and is to be judged of you a Saint.

4. Hence conscience being deified, all rebuking, exhorting, counter-arguing, yea all the Ministry of the Gospel must be laid aside; no man must judge brother Idolater, or brother Familist, or Saints to be *Socinians*, or *men of corrupt mindes, perverse disputers, vain-janglers, wresters, rackers, or torturers of Scripture*, whose words eat as a canker, who subvert whole houses, who *speake the visions of their owne head, and see false burdens*, for all these were

of

of old, but are now quite gone out of the world; for who can make a window in any mans soule, and see there heart-obstinacy which only doth essentially constitute the heretick, the blasphemers, the false Prophet?

But is not brotherly forbearance, Christian indulgence a debt we owe to brethren, Saints, and the truly godly in errors, and mind-infirmities, which by a naturall emanation or resultance get the fore-start of freewill?

To which I shall speak in these few considerations.

1. It is much to be desired with the prayers and suits of the children of *God*, that where there are two opinions, there may be one heart, that the Father of Spirits would unite the hearts of all the children of one Father, and the heirs of one house.

2. *Papists* here have exceeded in boundlesse domination and tyranny over the consciences of men: and what ever is contrary to the lawlesse decrees of their *Councells* and *Popes*, is an unexpiable heresie, and cannot be purged but by fire and fagot. 2. Who ever refuse subjection of conscience to that Enemy of *Christ*, and to that woman-mistresse of witchcrafts, on whose skirts is found the blood of the martyrs of *Jesus*, is presently an heretick, and his arguments answered with burning-quicke, this tyranny over conscience we disclaime; yet for that ought not the other extremity of wilde toleration to be imbraced.

3. We cannot thinke but all Saints on this side of glory carry to heaven with them errors, mistakes, and prophesying in part, and the fairest Stars and lights in this lower firmament of the Church are clouded, and the benefit of the Moon serves to enlighten the under garden of Lillies, where *Christ* feedeth, till the day
breakes.

breake, and the shadows flee away. And here brotherly indulgence and reciporation of the debt of compassionate forbearance of the infirmities one of another must have place.

4. Yet so, as there can be no conflict of grace against grace; nor can the taking off the Foxes which destroy the Vines, be contrary to the gentlenesse and meeknesse of Saints in fulfilling the law of love, and bearing one anothers burdens, nor can love seated essentially in a new borne childe of the second birth be contrary to the zeale of God in withstanding to the face a Saint looking awry, and *walking not with a straight foot according to the truth of the Gospel*; which way if heeded in sincerity, should breed more union of hearts, and be a greater testimony of faithfulnessse to a straying sheep, then our cruell meeknesse, and bloody gentlenesse in a pretended bearing with tender consciences under a colour of paying the debt of bastard love, while as we suffer millions to perish, through silence and mercilesse condolency with them in their sinfull depraving of the Truth. Farewell.

Gal. 2. 14.

Yours

in the Lord Jesus,

S. R.



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CHAP. I.

Of Conscience and its nature.

ACTS 24. 16.

And herein doe I exercise my selfe to have alwaies a Conscience void of offence toward God, and toward man.



His is a part of *Pauls* Apologie which hee brings out before *Festus* the Governour, he dare bring out his conscience before his accusers; the subject of this part is conscience,

In which we have, 1. the subject, *Conscience*. 2. The qualitie of it, *Free of offence*. 3. The intirenesse and perfection of it, in the first Table, as a religious man toward God; as one of a sound conversation, in the duties of the second Table, toward man. 4. And that not at starts, when a good blood of godlinesse came on him; but *diametris*, *Alwayes*, at all times. 5. This was not a conscience to lie beside him as the wretches Gold, which for many yeates seeth neither sunne nor winde; but it is a Conscience walking in the streets, and in action. *Herein*, that is, in this religion and hope of the resurrection, *do I labour or exercise my selfe*, this field doe I plow. 6. There is considerable Grammer in the object of this exercise. *I labour to have*, to be a Lord, a Master, and an owner of a good conscience; a conscience is one thing, and to have a conscience, another thing; often the conscience hath the man and Lords it over him, or

rather Tyrannizeth over the *Judas*, and the man hath not the conscience. And these five doe comprehend the latitude, the length and breadth of a good conscience.

Therefore of conscience ; 2. of the good Conscience.

The name Con-
science.

Of conscience, a little of the Name ; 2. Of the thing. The *Hebrewes* expresse the name by the name of heart. *לֵב* which

I grant does signifie the minde, understanding, will, and by a figure it noteth the heart, 2 *Sam.* 24. 10. And *Dauids heart smote him.* *Salomon saith to Shimei,* 1 *King.* 2. 44. *Thou knowest all the evill that thy heart (thy conscience) is privie to.*

Conscience is but knowledge with a witness ; its observed, that *conscience*, Conscience, a Word used about 32. times in the New Testament, is but once by the Translators in the Old Testament, *Eccles.* 10. 20. Hence it noteth that a Man hath a fellow, or (to speake so) a Colledge-observer with him, and that is God who knoweth fully and perfectly the wayes and thoughts of a man, and his conscience is an under-witness, and an observer with God, but a dimme and blind beholder in comparison of God. 2. It is a knowledge not as large as that of the whole understanding facultie, but restricted, and in order onely to the mans actions, words, thoughts, the condition or state hee is in, in *Christ*, or not in *Christ*. It so signifieth practicall knowledge that there is a Verbe *Nifhal* that signifieth to have a heart, or to be practically wise, *Job* 11. 12. *Vaine man לֵב לֹא יָדָע* would have

Conscience the
practical know-
ledge.

a heart, or behearted and wise ; and *Cant.* 4. 9. *Thou hast taken away my heart, or, unbearned me, my sister, my spouse.*

2. The heart goeth also for a word that signifieth a picture, *Job* 38. 36. *Who hath given understanding to the heart, יָדָע* it

signifieth curious engraving, wittily devised by the understanding, and it noteth an excellent picture, pleasant to see, from a root that signifieth to behold, and to paint ; for all the inventions, pictures, engraven works in the soule is in the conscience. Sinners draw on their conscience and heart many faire fancies, pictures, and engraven peeces of devised pleasures. They use the word *רוּחַ* spirit for the Conscience also. *Psalom.* 34. 18. *The*

Lord saveth the broken in spirit. *Prov.* 18. 4. *A wounded spirit who can beare it ?* For the word *spirit* in that language sig-

enlighteneth the whole soule, *Eccles. 3. 21. chap. 8. 8.* and the whole strength, marrow, courage, and floure of the soule, *Job 6. 8. Josh. 5. 1.* There was no more Spirit in them, because Conscience is all, it is the good or best, or the evil or worst in the man, does he keepe conscience, all is safe; does hee lose conscience, all is gone: it is the spirits, the rose, the onely precious thing of the soule, the body is clay and oare, the conscience is the gold of the man.

Now touching Conscience. I propose these, 1. Its nature. 2. Its object. 3. Its office. 4. The kinds of Conscience; And 5. the adjuncts of it, the libertie of Conscience, and that much controverted prerogative to be free in opinions, and in religions, from bands that men can lay on it.

Conscience is considered by Divines as a principle of our acting in order to what the Lord commandeth us in the Law and the Gospel; and it cometh here to be considered, in a three-fold consideration. 1. As Conscience is in its abstract nature; yet as it is in man only, I speak nothing of the conscience of Angels, and Devils. 2. As the Conscience is good or bad; for the conscience in Adam, before the fall was in a great perfection, and the Glorified spirits carrie a good conscience up to heaven with them, as the damned take to hell a peece of hell, within them, an evill conscience, yet their was neither in Adam, nor can there be in the Glorified, an evill conscience, nor any such accidentall acts of Conscience, as to accuse, smite, torment.

3. Conscience is considered as acting well or ill, it hath influence on the affections, to cause a feast of joy, to stirre vp to faith, hope, sadnesse &c.

Touching the nature of Conscience. It seemeth to me to be a power of the practickall understanding according to which the man is obliged and directed to give judgment of himselfe, that is of his state and condition, and of all his actions, inclinations, thoughts, and words. It is first an understanding power, not an act or an actuall judgement. 1. It is not a distinct faculty from the understanding, but the understanding as it giveth judgement, in court, of the mans state and of all his waies, as whether hee be in favour with God, or no, and now whether he be in Christ, or not, and of all his motions and actions within or without. But it would appeare not to be an act, because to oblige, to di-

Conf: what!

Conscience a power, not an act or habit.

rect, to accuse, are acts of the Conscience, and therefore doe not
flow from other acts; it is true, *the thoughts*; Rom. 2. 15. are
said to accuse, or excuse, but by *thoughts* there is meant the
Conscience it selfe, not first thinking, and then accusing, but
the Conscience breathing out the bad or good perfume of chal-
lenging and accusing, or of excusing and comforting thoughts,
and acts. All acts flow from either young powers, which they
call potencie, or from stronger and more aged and radicated

But the choicest
of them take it
for a power of
the understand-
ing, as Tho-
mas 1.2.q. 19.
art. 5. Cajetan.
ibid. Richard.
2.d. 29.
ar. 1. 2.
Gregor. de
Valent. 1.2. q.
14. punct. 4.
Vasquez. 1.2.
disp. 59. c. 1.
Tanner. tom.
2. disp. 2. q. 4.
dubi. 4.

powers, which they call habits; Things produced by motion,
and motion it selfe, are the effects of the movers (saith *Ambrosius*
de Consc. lib. 1. cap. 1. nu. 4.) and therefore the act of accusing,
may be from the Conscience which is an act; this consequence
cannot stand; the motion, and the thing produced by motion, is
from the mover, true, but the act of moving is from the mo-
ver, as he actuateth his power, so is directing, accusing from the
power in the practical understanding, not from the act of under-
standing which is nothing in this case, but the act of accusing, and
nothing can come from it selfe as a cause. 2. When the believer
or wicked men go to sleep, and put off their cloaths, they doe not
put off their Conscience, and though the conscience sleeps, not
with the man, yet doth it not in sleep, necessarily act by accusing,
or excusing, and therefore remaineth as a power in man, not ever
acting; See *Maldertus in 1.2. q. 19. Disp. 8. ar. 4. 5.*

2. Its an understanding power, and belongeth to the judge-
ment and understanding. *Esa. 5. 3. Judge, I pray you, between
me and my vineyard.* Its true, some make it the inclination of
the will, as *Henriquez, Quodlib. 1. q. 18.* And *Durandus* may
seeme not farre from it, 2. d. 39. Some say it belongeth to both.
But the will is nakingnowing facultie, the Conscience is a know-
ing facultie, *Eccles. 7. 22. For oftentimes also thine heart
knoweth that thou also hast cursed others.* 2. There is more
of reason and sound knowledge in the conscience, then in the
whole understanding soule, it is a Christall globe of reason, the
beame, the sunne, the candle of the soule; for to know God
and the creatures, in our relative obligation to God in Christ,
is the rose, the blossome, the floure of knowledge, *Joh. 17. 3.* to
see God, and his beauty expressed in Christ, and the comelinesse
and incomparable glory of his amiable and lovely Essence as hol-
den forth to us in Christ, is the highest reach of the conscience.

If Conscience be so divine a peece, filled banke-full with reason and light, then the more of knowledge, the more of conscience, as the more of fire, the more heate, the more of the sun, the more light. Then when phancie goes for conscience, as in *Eurbyasts*, and new Spirits groping beside the word of God, a new Angel commended onely from Newnesse, a white Angel without, and a black Angel within, conscience must be turned in a dreame. 2. Novelty can goe for conscience, our nature is quickly taken with novelty, even as a new friend, a new field, a new house, a new garden, a new garment, so a new Christ, a new faith, *πρὸς ὡραίων*, delights us. 3. Heresie goeth for Conscience; somes Conscience phancie that to kill their children to *Molech*, is a doctrine that entred in the heart of God, to command, *Ier. 7. 30, 31.*

2. A Conscience void of knowledge is void of goodnesse; silence and dumbnesse is not peace; An innocent toothlesse conscience that cannot see, nor heare, nor speake, cannot bark, farre lesse can it bite before it have teeth, such a conscience covenant with the sinner, *Let me alone, let me sleep till the smoke of the furnesse of hell waken me.* If there be any sense or life, fire can bring it forth; a worme at the heart can bear witness, if it have any life. This Conscience is like the service Book, or like the Masse, or the Popish Image, you but see these things, they cannot speake, nor act upon the soule.

2. The nature of Conscience is further cleared by its office, and object; which are the second and third particulars proposed.

That we may the more distinctly speake of these, it would be cleared what sort of knowledge is ascribed to the Conscience.

Conscience is not the simple judgement and apprehension of things, as things are knowable; this is the speculative understanding, but it is the power to know things our selfe, and actions, in order to obey God and serve him. 2. But the question is, whether Conscience haue a simple practicall apprehension of things, or a compounded and discourive apprehension. To which I answer. 1. That as the speculative understanding knoweth many things without discourse, as to apprehend the sunne, heaven, nature of motion, and many things in its second operation and worke, as to apprehend the Sunne to be an hundredth,

What sort of knowledge is ascribed to the Conscience.

sixtie and seven times more than the Earth, yet it referreth both the first and second operations of the mind to know things by discourse, so the Conscience as conscience doth apprehend in its first operation, God, Christ, sinne; and in its second operation God to be infinite, Christ to be the alone choicest of Saviours; So it is consummate and perfected in a discourse or syllogisme by Conscience, totally and complearely in order to our practice and faith.

As *He that killeth his brother hath not life eternall.*

But I have killed my brother.

Ergo, *I have not life eternall.* So *Caine.*

And *He that beleeueth in him who justifieth the ungodly, is justified and saved.*

But I beleeue in him who justifieth the ungodly.

Ergo, *I am justified and saved.* So *David, Paul.*

The knowledge of the *major* by it selfe is an act of conscience, as to deny and mis-beleeve the *major* Proposition is an act of a blinded and evil conscience; but the compleatenesse of Conscience standeth in the knowledge of the whole syllogisme. Hence they say, that the *sumptions*, the Magazine and Thesaur-house of the conscience, the habit or power that judgeth of the Law of nature is the *major* Proposition, or the principles of right or wrong written in the heart by nature, maketh the conscience in regard of the proposition to be called, *Lex* the *Law*. In regard of the assumption, or the second proposition. Conscience is a *Witnesse*, a *spie* sent from heaven to record all the *facts*, in which assumption are included both our facts, actions; words, thoughts, inclinations, habits of sin or grace, and the mans state and condition. In regard of the conclusion or third proposition, Conscience is a Judge and the deputie of God; and it is but one and the same conscience acting all the three, the acts of Law, a Witnesse, a Judge.

Of the *sumptions*.

The *sumptions*, the conserving power of the soule, is that facultie or power, in which are hidden and laid up the morall principles of right and wrong, known by the light of nature, and so is a part of a naturall conscience, and in it are treasured up the Scripture and Gospel-truths, which are known by the light of a starre of a greater Magnitude, to wit, the candle shining

ning in a divine revelation, and this is part of the enlightened and supernaturall Conscience.

Of this intellectuall Treasure-house, wee are to know these.

*Of Conscience
in relation to
the Major As-
sumption and
Conclusion of a
Practicall Syl-
logisme.*

1. That in the inner Cabinet, the naturall habit of Morall principles lodgeth, the Register of the common notions left in us by nature, the Ancient Records and Chronicles which were in

Adams time, the Law of Nature of two volumes, one of the first Table, that there is a God; that he createth and governeth all things, that there is but one God, infinitely good, most just rewarding the Evil and the good; and of the second Table, as to love our Parents, obey Superiours, to hurt no man, the acts of humanity; All these are written in the soule, in deep letters, yet the Inke is dimme and old, and therefore this light is like the Moone swimming through watery clouds, often under a shaddow, and yet still in the firmament. *Caligula*, and others, under a cloud, denyed there was any God, yet when the cloud was over, the light broke out of prison, and granted, a God there must be; strong winds doe blow out a Torch in the night, and will blow in the same light againe; and that there be other seeds, though come from a farre Land, and not growing out of the ground, as the former, is cleare, for Christ scattereth some Gospel-truths in this Chalmers, as *Joh. 7. 28.* Then cryed *Jesus* in the Temple, as he taught, saying, *Tee both know me, and whence I am.* *Joh. 15. 24.* But now they have both seen, and hated both me and my Father.

2. This is a part of the Conscience, because by no faculty in man, but by the conscience are these truths apprehended.

2. And when any in ill blood, deny such truths, as that there is a God, and Parents are not to be loved, we all say such doe sin, and offer violence to their conscience. 3. Sins against these fundamentals, cry vengeance with a more hiddeous shout, and cry, than spirituall sins that are spun with a smaller thread, for such goe nearer to put off humanity.

The knowledge of the assumption is Conscience as a Booke or Witnesse, and it is either considered as it is in habit, and keeps a record of the mans facts, or as in act; it bringeth them forth, and applyeth the Law to the fact; and is called *disumen*, the enditement, and charge given in; *This and this hast thou*

Now that Conscience bringeth good or ill out of the Booke that containeth the memoriall, or Cronicle of the mans deeds is cleare, as 1. The Conscience can looke back and laugh, and solace it selfe at that which is well done, and bring it forth, *Psal. 16. 2. O my soule thou hast said unto the Lord, thou art my Lord. Psal. 140. 6. I said unto the Lord, thou art my God. So Ezekiah*, like the man that cheareth himselfe with the light of the gold in his treasure, *Eesai. 37. 3. Remember now, O Lord, I beseech thee, how I have walked before thee, in truth, and with a perfect heart.* Or 2. it can looke back and purge it selfe, as *David, Psal. 7. O my God, if I have done this. Job 16. 17. Job 29. 12, 13, 14. chap. 31. 5, 6, 7, 8, 9, &c. 3.* It can bring out evill deeds, as *Iosephs* brethren doe, when they are in trouble. *This distresse is come on us, for that when we saw the anguish of our brother, and he besought us, wee would not heare, Gen. 42. 21.*

The knowledge of the conclusion is judgement, and the sentence of a Judge.

The object of
Conscience.

Hamond of
Conscience.
pag. 3. Sect. 9.

2. For the second point of Conscience which is its object; this can be nothing but Gods revealed will expressed to us, either in the Law of Nature, or in the Law written, or the Gospel. Doctor *Hamond* saith, to abstaine from a thing indifferent, as Marriage, *as and so*, as from a thing abominable or unlawfull, is by Scripture and Councels condemned as sinfull. Why? *Because, to Marrie, or not to Marrie, is indifferent.* But he may remember, that *Papists* forbid Church-men to Marrie, doe they forbid it, because Marriage which to them is a Sacrament, is an abominable and unlawfull Sacrament? I thinke no. Yet all our Divines say, not onely the *Manicheans*, but also the *Papists* are these, who teach a doctrine of Devils, 1 *Tim. 2.* while they forbid Marriage, though not under the notion of a thing abominable; So the Popish Doctor acquitteth the *Papists*, and condemneth *Protestants*, who so farre agree to have the adzquate rule of Conscience to be Gods will revealed in his word, that to make a religious Law to forbid Marriage and Meates, and other things indifferent to them is a doctrine of Devils, to all our Divines, though they forbid them not as things unlawfull, and under the notion of things abominable.

Conscience to
be revered.

- Use. If the conscience have an indictment against you from heaven,

heaven, and from the word of God, which is the Law-booke of the Judge of all flesh; *Ergo*, We are to stand in awe of Conscience. And looke how much goodnesse and true feare of God is in a Man, as much feare of himselfe and reverence to his own conscience is within him. For 1. to be holden even with the charges and writs of an erring conscience is obedience to the Law of nature, as we would not be willing that a scout, or a spie sent from a strange Land should see our nakednesse, weaknesse, folly, securitie. When the Conscience returneth, to the Father of Spirits, it can tell tales of men, and can libell many pollutions of the flesh and spirit acted by the man, while the Conscience lodged with clay and a polluted Spirit. 2. Because Conscience is something of God, a domestick little God, a keeper sent from heaven, a divine peece which is all eye, all sense, and hath the word with it, in so farre it is to be revered, and he that reverenceth the King, reverenceth the Ambassador, in so farre as he carrieth along the Kings will, he that honoureth the Lord must honour the servant. 3. *Salomon saith, Prov. 15. 5. A foole despiseth his fathers reproofe, but he that regardeth it is prudent.* Vers. 10. *He that hateth reproofe shall die.* To receive Instructions and rebukes from Conscience, in so farre as they come from the Word of truth is spiritual prudence, and he that turneth away his eare from his conscience, shall die. 4. As to submit to the Word, is to submit to God, so to offer violence to a divine truth, is to wrestle with God, and by the like proportion to stoope before Conscience carrying a message from God, is to submit to God, and to doe violence to the domestick light and truth of God, is all one as to wrestle with God. 5. We count a tender Conscience, such as was in *Josuah*, who did yeeld and cede to the Law of God, and its threatnings, a soft heart; then to stand out as a flint-stone or an Adamant, against the warnings of an inward Law must argue hardnesse of heart. 6. There is nothing so strong and divine as truth, a Conscience that will bargaine to buy and sell truth, and will be the Lord and Conquerour, not the captive and taken prisoner of the Gospel, bearing it selfe on upon the soule in power and majestie, hath his one foot on the borders of the sinne against the *holy Ghost*. 7. It is like the man walketh not at randome, but by rule, who is not made all of stoutnesse

ness, and venturth not inconsiderately on actions and wayes which undoubtedly are the seeds of eternitie. But feareth his Pedagogue and teacher in so far as the law and will of the Judge of the world goeth along with him.

Use 2. Because the Word of God must be the rule of Conscience, and Conscience is a servant, and a under-Judge onely, not a Lord; nor an Absolute and independent Sovereigne, whose voice is a Law, therefore an Idolatrous and exorbitant rule of Conscience is here also to be condemned. Conscience is ruled by Scripture, but it is not Scripture, nor a Canonick book and rule of faith and conversation, it often speaketh *Apocriphe*, and is neither *God*; nor *Pope*, but can erre, and titter, and dream, to ascribe more to conscience then is just, and to make new and bold opinions of God; broad and venturous and daring affirmations, the very Oracles of heaven, because they are the brood (as is conceived) of an equall and unbyassed Conscience, is presumption, neere to Atheisme; the grossest Idolatry is to make your selfe the Idol; whereas tender consciences suffer most perfection, and are not active in daring, there is extreame pride in such as lead families and are Christians in new heresies. Some are extremely sworne and devoted to Conscience as Conscience; humility is not durably peremptory. Many weak ones pine away in fearours of sinister thoughts of Christ, as if his love were cold to them; *1. Cor. 13. 12, 13.* and phaine an imaginary and a made-plea with Christ; Oh he loveth any but me, and because they make an Idol of the weak oracle of Conscience, they make also an Idol of meeke Jesus Christ, as if they would try, if Christs love can be cold, and his blood and bowels can act any more mercy to them.

Of obligation of conscience, and the acts there-from resulting.

The third is the office of Conscience in one generall. It cometh under the name of Obligation. But to come to particulars. There be two sorts of operations of Conscience, some illicit and imbred, other imperative or commanded.

These which be Imbred are of two kinds. 1. Such as conscience simply as conscience acteth as in generall to oblige; and in particular. 1. To direct; 2. To discern; 3. To excite, *Dirigere, Discernere, Impellere*. Others are such as issue from Conscience, as good, or ill; as right, or not right; as these in well-doing. 1. It approveth. 2. It excuseth. 3. It absolveth;

absolveth, in ill doing it disalloweth and reproveth. 2. It accuseth or chargeth. 3. It condemneth. These imperated operations of Conscience, are such as Conscience acteth on the affections, or commandeth the affections to act, but are not properly acts of Conscience, nor of the practicall understanding; but acts of the affections resulting from the Consciences well or ill doing, as to rejoyce, to grieve and check, and the like. But there be other acts that agree to Conscience in order to the assumption; others in order to the Conclusion.

In order to the Assumption it specially doth beare witness and testifie of its own acts; both that the man hath done this fact; And 2. of the qualitie of it, that it is done against God, the Mediator *Christ*, free grace, the word of reconciliation; as a faithfull witness must not onely depone the fact, but all the circumstances and qualities, in so far as they come under the senses of seeing and hearing, and may aggravate the fact, and give light to the Judge; and what testimony the Conscience giveth of the actions of man, the like it is to give of the state and condition, whether it be good or ill; hence these acts of recognition. As 1. Conscience doth its dury in reflecting on it self: It tryes the mans actions and state; hence these three words; 2 Cor. 13. 5. try, or tempt, or pierce, and dig into your selves; *wee* many dig holes and windows in the conscience of others who never digged a hole in their own heart; 2. *Somewhere*, examine what mettall is in your selves and actions; men are unwilling to find oare or dross in themselves; and we are bidden, 1 Cor. 11. 31. *Examine yourselves*, lead witnesses, sentence and Judge our selves. To these generals there is a second act, which is called, *Psalm. 4. 3. Speake with your heart*. You testifie little of the man that you never heard speake. Men are frequently to converse with their heart by heart-communing, and soule quarrels; so you find out the byas and the weight that swales with the heart, *Jer. 5. 24. Neither say they in their heart, for now we feare the Lord our God. Hos. 7. 2. They say not in their heart, that I consider all their wickednesse.* There is laying of the Conscience in its reflect act; and the actions together. *Mag. 12. 5. Lay your heart upon your waies.* It is that which David saith, *Psalm 17. 9. I considered, Hebl I thoughted my waies.*

Of witnessing of Conscience and self-reflection.

4. There is wandring and estrangement of a man from his owne heart, & when he laies his case to heart, he is said to returne to his owne heart. 1 King. 8. 47. *If they shall bebinke themselves, heb. if they shall returne to their owne hearts, or come home to their owne heart, in the land of their captivisie and repent, then heare thou.* Men are abroad in their thoughts, and seldom at home with their owne heart. But of this act of witnessing of the Conscience, it is of moment, to know how & by what *Medium*, or way the conscience doth witnesse to man of his state, that he is a childe of God & in Christ, whether God doth witnesse our state and condition to us, by inherent qualifications in us, *Because we love the brethren*, because we have sincere hearts, and ayme in all things to obey God.

Affer. 1. God speaketh by his owne works of Sanctification that we are in Christ, 1 Joh. 2. 3. *And hereby we know that we know him, because we keepe his commandements.* 1 Joh. 3. 14. *We know that we have passed from death to life, because we love the Brethren.* Now as God speaketh and revealeth his glory, God-head, power, and eternitie, by his visible works of creation, so as we may gather by certaintie of faith, that God is glorious, wise, omnipotent, eternall, *Rom. 1. 19, 20. Psal. 19. 1, 2, 3, 4. Rom. 16. 17, 18, 19, 20.* Upon these grounds, when we finde in our soules the works of that spirit that raised the Lord from the death, as love to the brethren, because brethren, sincere walking with God, and Christs life, *Gal. 2. 20.* we may with the certaintie of faith, collect that we are the children of God; and if the knowledge of our state in Christ, from the works of Sanctification be but conjecturall, and may deceive us, and not a sufficient foundation of sound peace, nor enough to make us unexcusable, that from the sickness of inward heart-love, which I feele in my owne soule to Christ, I can have no divine assurance that I am in Christ, and cannot be made inexcusable in not beleeving the spirit dwelleth in me by his acting and working, then we cannot inferre Gods infinite wisdom, omnipotencie, and eternity, from his works of Creation, and I cannot be inexcusable, if I beleeve not Gods wisdom and power from the works of creation; is not the pertinacie of unbeliefe as damnable, when I beleeve not God acting in his Spirit sanctifying, as when I beleeve not God acting in this first workmanship of Creation?

The knowledge of our own state of grace may be had by the fruits of the Spirit of Sanctification.

2. In all the actings, motions, and walkings of the *Holy Ghost* in my soule, in the stirrings of the New birth, when the spirit of Jesus maketh a noise with his feet walking, acting, moving in love, joy, peace, long-suffering, gentlenesse, goodnesse, meeknesse, temperance, which are apples and blossomes which grow on the tree of life, *Gal. 5. 22, 23.* It were no sinne to me to sleepe and beleve these were but imaginary dreames, and phancied notions, if I were not to beleve where these are, the soule that findeth them undenyably is in Christ.

3. The Saints comforting themselves in their godly, sincere, and blamelesse walking before God in love, knew what they spoke, and what spirit was in them, and that they walked not after the flesh, as men speake and phancie in a night dreame, not knowing whether they be in Christ, or not; these were speeches of waking men, whose wits were in action. *Psalm. 26. 8. Lord I have loved thy habitation, and the place where thine honour dwelleth. Psal. 119. 63. I am a companion of all them that feare thee; and of them that keepe thy precepts. vers. 97. O how love I thy law! it is my meditation all the day. vers. 103. How sweet are thy words unto my taste! Yea sweeter then honey to my mouth. vers. 111. Thy Testimonies have I taken as an heritage for ever: for they are the rejoycing of my heart. vers. 162. I rejoyce at thy word, as one that findeth a great spoile: and the Church, Cant. 2. 3. I sate downe under his shadow, and his fruit was sweet to my taste. ver. 5. Stay me with flagons and comfort mee with apples, for I am sick of love. Esay 26. 9. With my soule have I desired thee in the night: yea with my spirit within me, I will seeke thee early. And Ezekiah looking to his good Conscience, saith, *Ezech. 39. 3. Remember now, O Lord, that I have walked before thee in truth and with a perfect heart.* So Paul, *2 Cor 1. 12. For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we had our conversation in the world, and more abundantly to you-wards.* Now if the Saints can thus speak with the light and perswasion of Faith, before God and persuaded to their owne solid peace and consolation, then may they be swayed by these fruits of the Spirit, that they are but deductions growing in the Vine Christ; else all these are but deductions.*

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lusions and phancies; and they must speake no other thing of themselves as vessels of the grace of God, then hypocrites and reprobates may say of themselves? For D. *Crispe*, and the *Libertines of New England*, whose doctrine subverts the Faith, say, there can be no marks of saving grace from whence we can draw either comfort or peace; be it *unversall obedience, sincerity, love to the Brethren*, but it may bee in hypocrites, in a *few following the righteousness of the Law*, Rom. 10. 1. and renouncing Christ. Surely if works of saving grace speake no other thing then hypocrites and devils may have: then first, holy walking is no ground of comfort; and a good conscience hath no more to yeeld *David, Job, Exechiah, Paul, the Apostles, and Martyrs*, when they suffer for Christ, and his truths and are in heaveie afflictions and chaines, then it can yeeld to the vilest of men. 2. A man, a Christian shall never finde any grounds of certainty of his adoption in any thing, save in the hidden decrees of Election, and reprobation, and in some immediate testimony of a Spirit, which may be a great doubt to many, who walke as many *Antinomians* doe, according to the flesh. 3. All their rejoycing in simplicity and godly sincerity, 2 Cor. 1. 12. is emptie phancies and delusions, for they rejoyce in that in which hypocrites and reprobates may have as deepe a share as they. But that there is also some immediate testimony of the Spirit, though never seperated from the fruits of the Spirit, I hope to prove elsewhere.

vid.
Acts of Con-
science in re-
lation to the
Conclusion.

The last act of Conscience is in relation to the Conclusion, which is the *verdict*, or judgement of all; from whence flow the acts of approving, or improving; excusing, or accusing; condemning, or absolving: from these as the Conscience doth well or ill, arise, 1. *Joy*, called a *feast*, in which the soule is refreshed, not the phancie. 2. Upon a solid ground a *bottom* that cannot sinke, from that which is well done. 3. *Consolation*, which is a joy in tribulation. 4. *Faith*, going from what the man doth well, to a generall; *To these that walke according to this rule, peace*. 4. *Hope*, that the Lord who hath promised will doe the soule good in the latter end; these foure issue from a good Conscience; from approving and excusing: But the affections which flow from improving, and accusing, and condemning, are 1. *Shame*, whence the man is

dupleased d

displeased with what he hath done, this is good when it looketh onely, or most to the signe, or ill, when most to the punishment. 2. *Sadnesse*. 3. *Distrust*, or *unbelieve*. 4. *Fear*. 5. *Dis-
spaire*. 6. *Anger*, vexation, or the worme that dyeth not; it is no wonder that a greater number of troublesome affections flow from the one, then from the other; evill is fecund and broody.

The 4. which I proposed is the second circumstance of the A Conscience
Text, which draweth in the rest, and it is a conscience *ἀγαθόνομος*, good or ill.
free of stones or blocks, that neither actively causeth my self nor
others to stumble, nor passively is under a *reatus* or guilt before
God; called a *good Conscience*, to which is opposite an evill
conscience. Now the Conscience is good, either in regard of in- 1.
tegrity; a cleane, a good, a pure conscience: or secondly in re- 2.
gard of calmenesse and peace; to this latter is opposed a Con-
science penally evill or troubled, of which no more: the *good
Conscience* is either *good in Judging*, or *recta*, or *vera*; the 12.
contrary of this, an erring Conscience, which I speake of after
the other; or *good in a morall quality*. In this meaning the
Conscience is good, which is first *sprinkled with the blood of
Christ from dead workes*, to serve the living God. Heb. 9. 14.
*For by Christ must the guilty be purged, that there may be no
more Conscience of finnes*, Hebr. 10. 2. This is the Conscience A good Con-
which is called *ἀγνός*, good, 1 Tim. 1. 5. *καταβατην*, purged
and washen, Hebr. 10. 2. in regard the great spot of guiltinesse
is taken away, and *καθαρός*, 1 Tim. 1. 5. *cleare*, pure, terse, like a
Christall glasse, and *καλός*, Hebr. 13. 18. *good and honest*, or beau-
tiful and faire, a good Conscience is a comely, resplendent, lovely
thing; and it is a Conscience in the text, *ἀσφαλτός*, void of
stumbling; there is a Conscience that wants feet, and is lame,
and halterh; and is alwaies tripping, stumbling, falling; to this
is opposed a Conscience, *συνετός*, Heb. 10. 22. let us draw neere
with a true heart, with full assurance, *ἀγαθόνομος*, *being sprinkled in the heart from an evill
Conscience*; and to this is opposed a polluted *μυνασμένη*, Con-
science, Tit. 1. 15. The wisdom of God in creating the world
is much, and most seeke in creating so rare a peece as the soule, Conscience
and the most curious peece in the soule is that kumpe of Divinity the rarest peece
tie the Conscience, it is the likest to a chip, and a beam of God made.
though

though it be not a part of the infinite Majestic, yet it smelleth more of God then the heavens, the sunne, the starres, or all the glorious things on earth, Precious stones, Saphires, Rubies, or Herbes, Roses, Lilies, that the Lord hath made, now when the floure and crown of the whole creation, which is the spirit, is corrupted, it is the fowlest thing that is : when the *Angels*, the sons of the Morning, fell, and their Conscience the Spirit of the purest and most glorious Spirits was polluted with guilt, though infinite grace could have cured this rare peece, yet infinite wisdom, as it were, giving over the cause, and Grace and Mercie standing aloofe from the misery of *Angels*, a *Saviour* is denied them, and Justice worketh the farther on this noble peece, the Conscience of these fallen Spirits, to destroy them ; God would not stretch out one finger to reparaire their Conscience ; but when the Conscience of man was polluted, because Grace has ever runne in this channell to worke upon free choise and arbitration, to save *Men*, not *Angels*, and of *Men*, these, and these, not others ; therefore the Lord fell upon a rarer worke than Creation, to redeeme the choicest peece of creation, to wash soules, and to restore consciences to a higher luster and beauty then they had at the first. Now what ever God doth no man can doe it for him, an infinite agent cannot worke by a deputie, and among all his works none required more of God, of the Artifice of Grace, and mercy, wisdom, deepenesse of love, then to wash a polluted Conscience, there was more of God required to mend and fodder the Jewell, than to make and preserve it. *The blood of Bulls and Goats* cannot be spoken of here ; now to make Conscience againe fundamentally good, there was need that the most curious art of free grace, should bee set on worke to act a greater miracle on this choicest peece, then ever was before or after ; to make the conscience good, an act of atonement and expiation to satisfie infinite Justice must passe, and by shedding of, and sprinkling on the Conscience the blood of God ; the Conscience onely, and no other way known to Men or Angels, could be restored.

Vse. We profess that the morrall washing of the outside of the cup hath nothing in it of a good Conscience ; morrall honestie alone, can no more inherite the Kingdome of heaven, then flesh and blood.

2. A good conscience from justification hath peace and joy. *Prov. 15. 3. A good conscience; or Heb. he that is good in heart is in a continuall feast.* Its an allusion to the Shew-bread that was set before God alwaies; or as *Exod. 25. 30. bread of faces*, that was to be before the Lord continually; called by them, *לחם תמיד* *perpetuall bread*; this hath no fountaine cause, but sense of reconciliation with God.

3. A good Conscience is a compleat intire thing, as our Text saith, *both toward God and man*; its not to be a morall man in the duties of the second Table, and a scepticke in the duties of the first Table, not in some few fundamentals, as Patrones for Libertie of Conscience doe plead, but in the whole revealed will of God; and therefore the good conscience consisteth in an indivisible point, as they say, the number of foure doth, if you adde one, or take one from it, you vary the essence, and make it three or five, not foure; so *Paul* taketh in compleatnesse in it, *I have all good Conscience*, either all or none; and a good Conscience toward God and man; not a conscience for the streets and the Church, and not for the house, and not for the dayes *Hosanna*, and not for eternity; therefore they require an habit to a good Conscience, *ἐνείκεν*, *I have exercised my self to have alwaies a good conscience*, there is a difference between one song, and the habit of Musick, and a step and a way, *Psal. 119. 133. order*, (not my one single step,) but *my steps*; *דרכי*, in the plurall number; to fall on a good word by hazard, &c. to salute *Christ* in the by, doth not quit from having an evill Conscience; as one wrong step, or extemporary slip, doth not render a beleever a man of an ill Conscience; the wicked world quarrell with the Saints before men, because they cannot live as *Angels*, but the true and latent cause is because they will not live as Devils, and goe with them to the same excesse of ryot.

4. The *Formalis ratio* of all good Conscience, is conscience. Conscience acteth not on by-respects, but for conscience, *Rom. 13. 5. Wherefore ye must be subject not onely for wrath, but also for conscience sake.* Conscience then doth all by rule, and sayeth by compasse, and considereth the motion not of the clouds, but of the starres which move regularly; whereas the

• evill conscience, *Levit. 26. 15.* is said to play the reprobate in Gods testimonies. **Q**UO to cast away, to loath, it is called,

Ier. 6. 30. reprobate mettall which no man would chuse; there is Conscience that walketh contrary to God, *Levit. 26. 21.* *in occurfu*, there is a defect of the Letter & the word

is from a root that signifieth to meet in the way, or to rafter or plank an house, where board is joyned with board, some will joyne & issue with God, as if they had heardned their heart against him; and were nothing afraid to meet him, and joyne battle with him, as if they were good enough and strong enough for God; as one rafter in a house is apt to joyne with another, there bee some froward ones, who wrestle with God. *Psal. 18. 27.* *With the froward, with the wrestler who boweth his body, thou wilt wrestle.* But a good Conscience knoweth God better then so, and is a masse of heavenly light, and therefore joyned with faith unfained. *1 Tim. 1. 5.* and *vers. 19.* *Timothy* is exhorted to hold faith and a good Conscience, as if they sailed both in one vessell: if faith sinke, a good Conscience cannot swimme; much more might be added of a good Conscience, but our care would be to keep Conscience, as we would doe a Jewell of great price, and as we doe a watch of Gold, a moat or straw will interrupt the motion of a watch, it cannot be violently moved; when Grace and the blood of attonement oyleth the wheelles of Conscience they move sweetly and equally. Some times its secure or dead, or (which is the extreame of sleepe, as death is superlative and deepest sleepe) scared or burnt with a hot iron; when the man hath sinned God out of the world, first as fooles doe, *Psal. 14. 1.* and next out of his owne conscience; and such a Conscience in *Pharoah* may awake *per intervalla*, and goe to bed againe, and be buried at other times; it can discourse and argue away heretically the ill day & judgment, at other times it will crow furiously, and as unseasonably as the Cock, which they say hath much in it of the Planet of the Sunne, and therefore beginneth to sing when the Sunne hath passed his declination, and beginneth to ascend, when men are in deepest sleep.

There is a second division of Conscience, and it is from the second acts and good disposition of Conscience, and that is a tender, or a not tender Conscience.

The *tender Conscience* is onely choicest of Consciences, so D. Ames maketh it that which is opposed to an hard heart, the worst conscience that is; we have some choise examples of a tender conscience, 2 King. 22. 19. *Because thy heart was tender, and thou wast cast downe before the face of the Lord: the word נחם to grow soft* is ascribed to oyle, Psalm. 55. 22. *His words were softer then oyle*; it is Prov. 4. 3. *tender and deare*; it is ascribed to young children, or young cattell, its a conscience that easily yeildeth and rendreth to God; So in Job chap. 31. who was so tender at the remembrance of Gods rising up against him to visit him, that vers. 13. hee durst not *despise the cause of his man-servant, or his maid-servant*, when they contended with him, and in David, who when hee but cut off the lap of the Mans garment, who sought to cut off his life, yet his heart smote him: the word נחם is to strike, or kill, or plague, frequent in the Booke of Exodus, God strooke every herb of the field. God strook or plagued the first borne; it is some times to whip or scourge, so as the marke of the stroake remaineth; after Davids striking of the Lords anointed, there remained an *vibex*, an impression and a marke in a soft heart.

A tender conscience.

Amesius de consci. l. 1. c. 15. n. 11. Conscientia huic mala, vel cordi duro opponitur conscientia tenera, quae facile afficitur verbo Dei. 2 Reg. 22. 19. Ut in Josia.

Who ever would ingrosse the name of a *tender Conscience* to themselves, doe challenge the high perfection of David, Josiah, Job, and of that which is the floure and Garland of all godlinesse, and these that are not tender in Conscience in some measure (if any will thinke they have it in the perfection, they feel little in their owne heart,) are deemed prophane, irreligious, and men of bold and daring Consciences; so wee shall, and must yeeld in a question of personall interest, that these are the onely *Perfectionists*, and tender Consciences, who are for tolleration of all religions, and are professed *Antinomians*, *Arrianes*, *Arminians*, *Sacnians*, and such like. But the day shall reveale every Mans worke what it is. It cannot be denyed but the more tendernes, the more of God, and the more of Conscience; but by tendernes is meant feare and awfomeness of sinne, so no question, there is some Conscience that is made of glasse, and is easily broken, and some of iron and brasle, lay hell on it, let Christ say to Judas in his face, *be shall be*

Who ingrosse the name of tender consciences to themselves.

say, his Master, and hee hath a Devil, yet his conscience doth not crow before day light, to waken him. But give us leave to contend for our righteousness, wee beleve wee have found a ransom, and yet we hold that tolleration of all religions is not farre from blasphemy, and therefore to any way to Monopolize the tytle of *tender Consciences* to themselves, as a Characteristical note to difference them from *Presbyterians*, &c such as dare not, out of the feare of God, and reverence to their owne Conscience, in this point awing them, but judge *liberty of Conscience* fleshie Liberty, in that title, seem to hold forth no tenderness of conscience at all, except they allow us to share with them in the Name of tender Consciences. Which name I durst no more take then to call my selfe a *Perfectionist*, or holier then my brethren, whereas its more congruous to thinke and call our selves, *the chiefe of sinners*. To bee bold with the Scriptures, and to dispence with new dreames touching *God, Christ* and the mysteries of the Gospel, in all heresies and blasphemies that they may be tollerated, is boldnesse of conscience. 2. Pertinacie after conviction, and then to say, *wee cannot come up to the rule*, when the truth is, *we will not come up to the rule*, is no tenderness. 3. A tender conscience feareth an oath, and dare not say, every man may sweare a covenant with God in his owne sense, yes, its a *Jesuites* conscience. 4. To carry on a designe under pretence of Religion, with lyes, breaking of oathes, treaties, promises, is a farre other thing then tenderness.

3. How *Antinomians*, who deny that the regenerate have any conscience of sinne, or that they are to confess, or bee grieved in Conscience, for Incests, Adulteries, Murthers, Rapes, Oppressions, or the like, or can crowd in under the lap of this veil of *tender Consciences*, is more then the truly godly can see.

3. To condemne all the godly in the *three Kingdomes*, and the Churches of *New England*, as not tender Consciences, because they professe that liberty of Conscience is Atheisticall licentiousness, seemeth to be a harder measure then these godly persons deserve, who out of some tenderness of Conscience dare not but condemne liberty of sinning against the duties of this Table; and therefore, if tolleration of all false wayes intitle men

to tender consciences, because it is the opinion of some godly men, why should not these who are also godly, and out of conscience hold the contrary opinion, be also called tender consciences? And if this be, we shall not know who they are, who are to be termed tender consciences, who not.

But I had rather speake a little of a *scrupulous conscience*; the Scripture saith, the heart of *Josiah* was tender, but that, he wept at the reading of the Law, sure it was not scrupulosity, which is

Of a scrupulous conscience.

always a fault and disease of the conscience, as when the conscience doubts and feares for trifles; where there is no grave and weightie cause. The place 1 Sam. 25. 31. in which *Abigail* so speaketh to *David*, is not to be expounded of a scrupulous, but of a justly greived conscience. *This shall be no griefe unto thee, nor offence of heart unto my Lord, either that thou hast shed blood causelesse, or that thou hast avenged thy selfe. Hab.* It shall not be staggering, or stumbling to thy heart, for *Ps* is to offend, stumble, fall, so remove out of the place. *Isa.* 28. 7. *Rab. Abraham* reads it *'Ps* they have made others to stumble, and *Ps*.

Nab. 2. 10. *knees smite one against another*: the one knee, in affrighted men, offendeth the other, and makes the other to stumble or fall. So in a trembling conscience, sin maketh the conscience to go out of the way, and fall; as one knee trembling, maketh another knee in a race to fall. *Abigail* dissuadeth *David* from shedding innocent blood, or avenging himselfe on *Nabal*, because so to doe should be no griefe of conscience. Its a litore. It shall be a feast and a rejoycing of conscience, that thou hast not sinned against God. And this is to bee considered, that a greived conscience, travelling with remorse, is e'n so farre tender, that it either abstaineth, if the sinne be to be committed, or it grieveth, if it be committed, and in the truly godly solliciteth for reconciliation. A doubting conscience is ignorant of the thing done or to be done, and inclineth to neither side. But a scrupulous conscience inclineth to the one side, but with doubting and a trouble of minde; as the traveller walketh, but with some pain, as if there were a little stone in his shoe. *Azovius* par. 3. 4. *ffirs* Moral. l. 2. c. 20. q. 1. *Malderman* 12. g. 12. ar. 5. 6. *diff* 82. *Amesius de Conscientia* l. 1. c. 6.

The causes of a scrupulous

The causes of a scrupulous conscience are 1. Gods will and just conscience.

permission: 2. Sathans working and acting on a cold, distracted, sad bodily complexion: 3. Ignorance. Weaknesse of judgement. 4. Immoderate feare troubling reason. 5. Inconstancie of the minde. 6. And wishatt some tenderesse. *Gregorius* said, *bonarum conscientiarum est ibi culpam agnoscere, ubi culpa non est*: It is one of the most godly errors, and a sinne that sinneleth of grace. *Papists*, miserable comforters, say, a speciall way to be delivered, is to submit your selfe to a superiours blind command. They say, a *Priest* was freed of his scruple, when he obeyed *Bernards* bare word, and trusted in it; hearing that, *Vade ad me a fide confusa sacrificia*, goe and upon my faith sacrifice confidently.

It were good to use heavenly violence against scruples. phantasie will cast in, I should not pray, because God hath decreed whither I pray, or pray not, the thing I suit, shall never be. 2. It is good to turne away the mind from threatnings; he tempteth providence, who having a weake head, will walke upon the house top. In roving and grinding of a timorous mind, unbelief will breake one linke of *Gods* chaine, and that broken must breake another, and that a third, till the faith of eternall election be broken. As in a wall of foure squared stones not well cemented, loose and breake out one stone, that will breake another, and that other loose a third, till the whole wall must fall: weaknesse can spin out threed after threed, one doubt after another, till the poore soule be taken off the Gospel-foundation of Consolation.

CHAP. II.

Conscience under Synods, and how; and, that the Conscience cannot have absolute libertie in matters of Religion.

THE Conscience is a tender peice, and either the best friend next to the Physician who can whol broken consciences, or the saddest enemy: if sick, it is like an aking tooth, the more you touch it, the more it paines you. The Conscience of its owne nature, is a knowing power of the practically understanding, as

therefore neither acts of the soule can be compelled, neither can Conscience act being muzzled and forced; but this hindreth not, but that men and devills in their conscience must know and beleeve many things in some sence against their will: as the devill out of the naturall efficacie of conscience cannot chuse, but hee must beleeve that there is a God, yet where there is a trembling, there must be some reluctancie in the will and affections. Judas must beleeve his damnation was approaching, when he hanged himselfe, but against his heart. The Belgick Arminians, who contend for libertie of conscience in all wayes, *Apol. 35. p. 295.* say, *By determinations of Synods violence is not offered to conscience, as conscience signifieth a mere internall act of the mind, immanent or byding within the mind, but as conscience signifieth an act of the mind by which any doth beleeve hee is obliged to teach others which he perswadeth himselfe to be true and necessarie, so the man is compelled by a Synod's prescription, to dissemble what he beleeveeth he ought to professe, and which he beleeveeth to be false.*

Ans. Say that the decision of the *Synod* be agreeable to the word, the Lord layeth on the coaction to all, to beleeve and accordingly professe the truth, and that by a *Synod* as Christ saith, *he that heareth you heareth me*: so the coaction, such as it is, must come principally from God; instrumentally from the *Synod*; but it floweth from both by accident, and through mens abuse, who receive not the truth in love, but for feare of shame, least they should by the godly goe for perversers of soules, *Act. 15.* that they doe hypocritically professe what they ought sincerely to beleeve and professe; May we not say many men of corrupt minds beleeved Circumcision to be necessary, and yet for feare of the *Apostles* censure that they should be judged troublers of soules, lyars and false teachers, as they are judged to be *Act. 15. 24.* would dissemble? And they are no other wayes by a *Synod* call truth compelled to lie and dissemble by shame and falling out of the hearts of the *Apostles* and of all the godly the one way than the other; in that case than in this case. For there be but two wayes of working on the mind to drive men to bee of another opinion; one by feare either of shame, reproach or censures civill or ecclesiasticall, another by mere teaching and instructing.

How a *Synod* compelleth:

Remonst. Apo.
c. 25. (c. 2.)

The conditions that Libertines require to be in a Synod.

Now for the libertie of prophesying that *Arminians* require, and so the libertie of Synods, let us enquire if it be true libertie.

1. They require a full libertie to every man without scruple or feare of danger, to declare his mind in Synods, and to examine what is controverted.

Ans. It is in some respect commendable that hereticks be candid and ingenuous to declare, even, what their hereticall judgement and inditement of conscience leads them to believe, but a full liberty to question, in the Synode, whether there be a God, or no, or whether *Christ* dyed for sinners, ought not to be, for that is licence, and hereticall licence: a point controverted any may question: and these, that *Act. 15.* held necessity of circumcision, might seeke resolution of their arguments and doubts, but under pretext of libertie free of feare and danger, they have not libertie to sinne; that is, after they are or may be, (if wilfulness stood not in their way) inwardly convinced, they have not libertie obstinately to presse sophismes against the truth, for this is an undeniable principle, libertie to sinne is fleshly licence not libertie.

Remonst. Apo.
c. 1. fol. 41.

Armin. In controversies of Religion which the Scripture doth not evidently decide, what can certainly be determined by the Church, which ever, and in every thing which it determines, is believed may erre?

The Church though not infallible may determine infallible points.

Ans. There is nothing that the Scripture hath left simple, and in it selfe controversall. *Actu primo* the Scripture hath determined of all things contained in it, whether fundamentals or not fundamentals; onely in regard of our dulnesse and sinfull blindness some things are controverted, and therefore the Church may determine from light of the word some thing that was a controversie to the Fathers ignorant of the originall tongues, which is now no controversie. Yea the fallible Church may determine infallible points. This is a principle that Libertines proceed upon, that men who are not infallible may erre, and therefore can hold forth to others no infallible truth. Which is most false, for Prophets and Apostles, *Nathan, Samuel, David, Peter* being directed of the immediately inspiring Spirit did erre as well as the Church and Pastors now directed of the ordinary Spirit err and doe erre. For all men, Prophets and Apostles are liars, *Rom. 3.* yet they may and doe carrie infallible truth to others; a

blind man may hold a candle to others. 3. By this reason Pastors can preach nothing certaine in fundamentals, though faith come by hearing, and faith is of a certaine and determinate fixed truth of God, more petmanent than heaven or earth; why, because by this reason Pastors in preaching fundamentals are not infallible. 4. Nor is this a good reason, it is beleevd the Church may erre in Synods, ergo, it doth erre and determines nothing that is infallible and certaine in Synods; no more then this is a good consequence, David may sinne in praying, ergo, he doth sinne in praying: *a potentia ad actum non vallet consequentia.*

Armin. A confession is not a rule of faith it hath not the lowest place in the Church.

Ans. The Covenant written and sealed in Nehemiahs time was a secundarie rule of faith, and a rule e'n so farre as it agreed with the Law of Moses, for they enter in a curse and an oath to walke in Gods Law, not to give their sonnes and daughters in marriage to the Heathen, not to buy victuals from the Heathen on the Sabbath, to charge themselves to give money to maintain the service of God. Nehc. 9. 38. chap. 10. 1, 2, 3. 29, 30. 31, 32. Which written Covenant was not Scripture; and Act. 15. the decrees of the Synod was not formally Scripture, yet to bee observed as a secondary rule. For so farre Arminians

A Doctor as a Doctor beleeveth not, a Doctor beleeveth as a sheepe, not as a shepheard, and his judgement of matters of faith is not publick but private and common to teachers with every one of the sheepe: and there is alike and equall power in shepheard and every one of the flock of beleeving; and the sheepe in matters of faith are no more obliged to stand to the judgement of the shepheard than the teachers to the judgement of the sheepe; the teachers have a priviledge of order and honor above the sheepe, but no priviledge of Law and power. Then the Church though she beleeveth and certainly know, that she erreth not in her decisions, yea though it fall out she erre not, yet ought not to take power to her selfe to command others to beleeveth that to be true which she beleeveth, or to impose silence upon others, who, cannot in conscience acquiesce to what they command.

Ans. There is some-thing true in this; there is a two-fold judgement, one saying, and Christian common to all by which both shepheard and sheepe beleeveth; and its true of this, that the

Apol. in Pref. et in declar. in Pref.

A Confession, Covenant or Synodically decreed a secundarie rule of faith.

Remonstr. in vindic. l. 2. c. 6. fol. 126.

Note.

Ibid 133.

A ministeriall and publick, and a Christian and private judgement and faith, and how they differ

Ministerial }
Christian } believing

Sheepe are no more to stand to the judgement of Shepherds, than the Shepherds to the judgement of the Sheepe in point of Christian beleeving, which (sure) is common to both shepherd and sheepe: for the alone authoritie of God speaking in his word. And so the Doctor beleeves not as a Doctor but as a Christian. But secondly, there is another judgement that is ministeriall, officiall, and authoritative, and this is terminated not on Christian beleeving, but suppoeth a ministeriall beleeving; that what the shepherd teacheth others God revealed to him first, and is put forth in a ministeriall and officiall judging either in Synods, or in publick Pastorall Sermons and authoritative, but ministeriall publishing the will and mind of Christ. *Mal. 2. 7. They shall seeke the Law from his mouth. Heb. 13. 7. 17.* That way the people depends upon the Ministeriall judgement of Synods and Pastors: but its most false that Pastors depends on their Ministeriall judgement who are sheepe, and that there is a like and equall power in shepherds and sheepe; and its false, that though the Church beleeves she erres not, and doth not erre, yet the Church may not command and in Synods Ministerially and with all authoritic rebuke, such as pervert soules. *Act. 15. 22.* And that Doctors may not as the Heraulds and Ministers of Christ rebuke men sharply, ~~and~~ *as* that they may be found in the faith, *Tir. 1. 13.* For Pastors and Synods teach fundamentals of faith ministerially to the people, and by hearing of them is faith begotten in the hearers, and they may command, exhort, rebuke with all long suffering, *2 Tim. 4. 1, 2. 2 Tim. 2. 14.* stop their mouthes, *Tit. 1. 11.* and authoritatively enjoyne them silence. *Act. 15. 22, 23, 24, 25. Act. 6. 4.* Though they cannot by reason of an erroneous conscience or a conscience burnt with an hot iron acquiesce to the determination of a Synod; Yea though they bee unruly, vaine talkers and deceivers, they must be commanded to bee silent. Nor must the Church and Angels of the Church of *Thyatira*, *Ephesus*, or *Pergamus* suffer *Jezabell* to seduce, nor ravening wolves to devoute the flock, nor their word to eate as a Canker; For this judgement authoritative as it is in the head of the Church (Christ) as in the fountaine and onely Law-giver, } to is Ministerially onely and by way of office in the Elders, as the will and mind of the King is in the inferiour Judge, the Ambassadont or Herauld, not in the people. And the people are ob-

liged

leiged to obey those that are over them in the Lord, who watch for their soules, as those who must give an account. But there is no ground to say the shepheards are obliged to stand to and obey the ministeriall and officiall judgement of the people: and of this it is said, *he that heareth you (Ministers of the Gospel, not the people) heareth me, he that despiseth you despiseth mee.* And this is more then a priviledge of order and honor, which one Christian hath above another in regard of eminencie of graces, gifts, and of wisdom, experience, and age, it is a priviledge of office to speake in the name of the Lord, and yet it is inferior to a priviledge of law, because the Lord onely imposeth lawes upon the Conscience, for it is a middle judgement lesse then Legislative, Supreme and absolute over the Conscience, this is in none save onely in the King and head of the Church, and is Royall and Princely; Yet is it more (I say not more excellent, it not being saving of itselfe as in beleevers) than a priviledge of more honour and order, for though it lay no more bands on the Conscience to obtain faith because it is holden forth by men, it having no influence on the Conscience because of men, whose word is not the formall object of faith, yet hath it an officiall authoritie from Pastours (which is not merely titularie) so as they may ministeriallly and officiallly command obedience to their judgement as far as it agrees with the mind of Christ, no farther: and when it is disobeyed may inflict censures, which private Christians cannot doe, and putteth these who disobey under another guiltinesse, then if private Christians did speake the same word, to wit not onely in a case of disobedience to the second command, but in a state of disobedience to the fitt command formally, as not honouring father and mother where as to disobey the same word by way of Counsel in the mouth of a brother, though it be the breach of the fitt command also; Yet not in such a manner as when we refuse to heare the messenger of the Lord of Hosts; and his judgement as a messenger of God is publique and bindes as publike to highest obedience to the fitt command, but as it is a judgement of faith common to the Doctor with other Christians, it bindes as the minde of God holding faith in the second Commandment what wee are to beleeve.

Romon. 16. Arminians. *The word of God is sufficient for the deciding of controversies; its cleare, what needs is there of decision, if men acquiesce to the decision of God as it lyes in Scripture--- of the word of God expresse the sense of God, as if it have need of interpretation why is there not a free interpretation left to every man? doe we think that our words are clearer than the word of God, we doe a mightie injury to the word of God, if we believe that. How much better were it, if we would nourish peace and concord leaving interpretations free to every man? It is most sure to containe our selves within the speaking of the holy Scripture, and the forme of words of the holy Ghost, and that no man be troubled who shewes himselfe willing to containe himselfe within these.*

P. 141. Libertines gives us Scepticisme and fluctuation for faith.

There is need of interpretation, and decisions of Synods.

Ans. Here is a moore fluctuation and Scepticism even in fundamentals and the faith of them, for all in interpretation of Scripture is rejected, there is no distinction in fundamentals or no fundamentals, for in principles of faith; that Christ is God and man, and dyed for sinners, the Scripture is most plaine, and what need then of our interpretation? then let *Arrians* and *Socinians* beleieve him to be God man and to die for sinners in their sense, the *Familists* in a contrary sense, the *Georgians* in another contrary sense, the *Papists* in a third, the *Protestants* in a fourth, and so as many heads, as many faiths, every sect, and man must have some sense, else his faith is a non-sense, and if he erre from the sense of the *Holy Ghost*, the Scripture is no Scripture, if it be believed in a sense contrary to the Scripture to him who so believes; and so his faith is no faith, but a vaine night-phancie, and seeing the word of God gives us but one faith, and one truth, and one Gospel, if interpretations be left free to every man, these *Libertines* gives us millions of faiths with millions of senses, and so no faith at all.

Secondly, They give us two decisions, one made by God, and another by the Church contrary to Gods, that has no rule but every mans private judgement and free phancie, as if the decision of controversies made by the Church in Synods which we suppose is not divided from that of Gods, were some other thing then the decision of the *Holy Ghost* speaking in the word and declared by the Church in a ministeriall way, and if it be any other than this, it is not to be received, nor a lawfull decision.

if ministeriall decision of the Synod is not the same as the decision of the Holy Ghost

on ministeriall of a Synod; but to be rejected.

Thirdly, if there be no need of a decision to expone the word, because the word is clear, & *if we wrong the word of God if we think our words are clearer than Gods*, it is true, if we had eyes to see and apprehend the minde of God in his word, without an interpretation, then all ministerie and preaching of the Gospel is cried downe by this, what have any to doe to expone the first principles of the Oracles of God to the Hebrews c. 5? or what need they teach, exhort, preach in season and out of season? *What needeth the Eunuch a teacher*, or Cornelius Peter, or Saul Ananias to teach them? had they not the Scriptures? *if Timothie, the preachers that speake the word of the Lord to the Hebrews, Philip, Peter, Ananias think their words clearer than the word of God, they doe a great injurie to the word of God; or if they believed their words were clearer than the words of Esaiiah and the Prophets, and they did that which was not necessary, if they opened and expounded the Prophets and decided controversies; for they should have acquiesced to the decision of God as it lyeth in the Scripture, and not have preached but read the Prophets, and left it free to the hearers to put on the words of Scripture, what interpretation and sense they thought best.*

Fourthly, That no *Confessions ought to be but in expresse words of Scripture*, shall free all men and consequently all Churches from obedience to that which Peter commands. 1 Pet. 3. 15. *Be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekenesse and fear.* When Stephen Acts 7. and Paul Acts 26. were accused of heresie and speaking against Moses and the temple, they made a confession of their faith not in words of Scripture, but in deductions and necessary consequences drawne from Scripture and applyed to themselves, and these in Nehemiahs time who wrote and sealed or subscribed a Covenant, did not write and seale the expresse Decalogie and ten Commandements, nor the words of the Covenant of Grace. *I will be thy God and the God of thy seed, but entered into a curse and into an Oath to walke in Gods Law which was given by Moses the servant of God and to observe and to doe all the Commandements of the Lord our God and his judgements and his statutes and that (say they) we would not give our daughters to the people of the Land, nor take their*

That Confessions ought to be enely in expresse Scripture words is another false principle of Libertines.

daughters for our sons, and if the people of the Land bring ware or victuals on the Sabbath day to sell, that we would not buy it of them. & *Nehemiah* c. 10. v. 29, 30, 31, 32, 33, 34. &c. compared with *Neh.* c. 9. v. 38. Which words are not a confession prior Covenant in expresse Scripture, save that they are historically inserted in the Canon of the Scripture by the Holy Ghost. In which sense the law and decree of *Nebuchadnezzar* *Daniel* 6. And of other heathen Kings as *Daniel* 3. 29. 30. *Ezra* 1. 2, 3. c. 7. 11, 12, 13, 14. &c. Are Scriptures; but they are not the expresse words of the Law, for there is nothing in the expresse Law touching the Sabbath, of not buying ware and victual from the heathen of the land that *Nehemiah* speaks of, which warranteth us to enter in the like Covenant, and make the like Confession of faith to defend and stand to the Protestant Religion, and that *Christ was God and man, and man in one person, and that we shall not buy ware or victuals from the Anabaptist and Familists of England* who trample on the Sabbath day though these be not expresse words of Scripture. It is true, *Libertines* say men have made Apologies and confessions of faith for their own defence as *Steven* and *Paul* but they enjoined not these by authoritie and command as a rule of faith upon others, and wrote them not as a fixed standard of the faith of others, and that warrants no Church to impose a faith upon others.

Ans. 1. This will prove that as one man accused of heresie may publish a confession of his faith which may cleare his innocencie and the soundnesse of his faith to others and remove the scandall according to that of 1 *Pe.* 3. 15. And by the same reason, *Independents, Libertines, Familists, Antinomians, Anabaptists* and all the Sects of England, upon the same ground that the *Albigenses* went upon, should by some Confession and Covenant give an account of their faith and hope with meeknesse and feare. And what particular persons are obliged to doe that Churches when they are slandered as unsound in the faith are obliged to doe: and so I looke at a forme or confession of faith as a necessary Apologie for clearing of the good name of a Church defamed with Heresies, and new sects; but for the imposing of this Confession upon others, these others are either Neighbour-Churches, or their own Members.

As concerning neighbour-Churches they have no Authority over them. Yet may they declare that *Familists* who say Christ is not come in the flesh are the Spirit of the *Antichrist*, and for these, of their own Church, if they goe out from them and separate to an Antichristian side, after the example of the Apostles and Elders they may command them to abstaine from such and such hereticall opinions, and after they have convicted them as perverters of souls, proceed to excommunication against them as refusers to consent to the forme of wholesome words: as may be proved from *Math.* 18. 15, 16, 17. &c. *Rem.* 16. 17, 1 *Thef.* 2. 13, 14, 15. And other Scriptures as *Reve.* 2. 1, 2, 3. v. 13, 14, 15, 16, 17, 18, 19, 20. Now that it is not sufficient that they be put to subscribe a confession of faith in onely scripture words is cleare, 1. because the *Jews* will swear and seale the old Testament in their own sense, but their sense makes the old Testament to be the word of man, not the word of God. The *Sadduces* acknowledged the five books of Moses to be the word of God, yet because they denyed the resurrection of the dead, Christ argueth them *Math.* 22. 45. Ignorant both of the power of God asserted in the books of Moses, and of the scriptures, especially of that scripture which God spake out of the bush to *Moses*; *I am the God of Abraham, the God of Isaac, &c.* *Exod.* 3. 6. Yet would the *Sadduces* have sworn and subscribed all the booke of *Exodus* as the undoubted word of God, but when they denyed the resurrection, sure these words *I am the God of Abraham &c.* making the Covenant of grace to dye when *Abraham* dyed, and *Abraham* to have perished in soule and bodie as they expounded it, was not the word of God, and *Papists* will subscribe the old and new Testament and the three *Creeeds*, the *Nicene Creed*, the *Creed of Athanasius*, and that which commonly is called the *Apostles Creed*. Yet as they expound the word and these *Creeeds*, we say they transforme the word of God into the doctrine of devils and most abominable Idolatrie, The greatest here ticks that were, *Arius*, *Nestorius*, *Appollinaris*, *Macedonius*, the *Treithite* acknowledge the scripture to be the word of God; and will swear and subscribe the word of God and containe themselves *intra sacra scriptura locutiones*, within the words of scripture. But their faith is not the faith of the scripture, and this makes ten thousand

and millions of faiths where as the word saith there is but one faith. For *Arminius* hath one faith, *Apollinarius* another, *Nestorius* another, and every heretick a faith according to the sense that he falsely puts on the scripture, and all may sweare one Confession of faith in Scripture-words.

Remon. Vin-
dic. l. 2. c. 6.

135. 13.

Neminem post-
quam accepta-
vit decretum,
teneri illo diu-
tius quam ea
lege, quatenis
et quamdiu
ipse in conscien-
tia sua indicat
illud esse ve-
rum.

Arminians say, no man after he hath received a decree of a Synod is longer obliged to it, nor upon any other condition; but in so farre and so long as he judgeth in his conscience that it is true.

Ans. This is meere *Scepticisme*, and to make the conscience whether erroneous, or not erroneous to be a bible and a rule of faith. For though the erroneous conscience say, it is service to God to kill the innocent *Apostles* John 16. 1. Yet the sixth commandment lyes upon these murderers with equall strength, thou shalt not kill, otherwise they are not guilty of murder. For if a Synod decree to kill *Peter* and *John*, because they preach that the Son of Mary is the *Messiah*, is bloody persecution. Then so soone as Scribes and Pharisees in their erroneous conscience (for Libertines make exceptions of no consciences, an erroneous more than another, nor erring in fundamentals more than of another) shall judge it service to God to kill the *Apostles* they are loosed from the sixth commandment and no longer obliged to this (thou shalt not murder.) So the authour of the tractate called *Armini*. Where mens scope is any way to remove controversies, there is there no care or little at all of the truth of God, and where the externall peace of the Common-wealth is heeded precisely, there peace of conscience is of none or of little value, the truth is not there perswaded, but crushed.

Ancient
bonds of Li-
berty of Con-
science.

Remonst.
Apol. c. 25.

291.

The end of Synods is not to remove heresies by any means good or bad or to crush heresie so effectually as these heresies shall never be heard of in the world againe.

Ans. The learned and renowned professors of *Leiden* answer the end of Synods is not by any means good or bad to remove controversies but to burie them by the power of the word.

2. Onely externall peace separated from truth should not be intended, but conjoynd with truth and peace of conscience.
3. The end of Synods is not effectually and actu secundo to silence hereticks and gain-sayers of the truth, nor is it *Christs* scope in convincing the *Sadduces* that the dead must rise Math. 22. to perswade the truth, so as there shall never be on earth a *Sadducie* again who denies the resurrection, for in *Pauls* and in the *Apostles* time the *Sadduces* still denied the resurrection, after

after the Synod of Jerusalem *Acts 15*. There arose many that said we must keep the Law of Ceremonies, but the end of Synods is to doe what may *actu primo*, remooove controversies and silence Hereticks by clearing scripture, and truth, but the end is not to remove obstinacy that is not the scope of Synods nor of preaching, nor of the scriptures, but ~~all~~ all these are in the event as God blesteth them and concurreth with them: the end of Synods is not to oppress or deprive ministers, the end of despising and obstinately refused truth is such.

Armini. Synods should not ayme at setting up their own authority which in matters of faith is none at all, such decisions are the heart of Poperie, and makes all religion without Synods to be uncertain. Remon. c. 25.
Ap. l. 294.

Ans. Synods should take care that no man despise their Authority, as *Timothie* is exhorted by *Paul* but their Authority in matters of faith is conditionall, and so not nul. 2. Synods are necessarie *ad bene esse*, not absolutely, for many are saved, both persecuted Churches, and believers who neuer had help of Synods to cleare their faith. 3. But none more contend then *Libertines* doe for a faith as uncertaine as the weather which may change with every new moone. The same also may be said of preaching and a ministerie which the Lord *Iesus* ascending on high gave for the edifying his body the Church, that religion is uncertain without it. For Pastors in publick should convince gainsayers and so remove heresies. *Tit. 1. 9, 10, 11. 1. Tim. 6. 3, 4* as well as Synods, and Libertines in their conscience know Protestant Synods Lord over the faith of none as if they took to themselves in fallibilitie as Popish Synods doe. The necessitie
of Synods.

Armini. Since Synods may erre, how then place they religion in securitie?

Ans. No otherwise then Doctors and Pastors doe place religion in security, by teaching truth and refuting errors and yet they may erre.

Obj. But Pastours oblige not men to receive what they say, under paine of Censures, as Synods doe.

Ans. Under paine of divine if not Ecclesiasticall punishment, and the one is that way as binding to the conscience as the other, yea more, for it is a greater obligation for Pastours to subject men to divine wrath, if they receive not what they preach, then

Pastors subject the disobedient to wrath yet are not lords over the conscience, ergo neither are Synods lords over the conscience for that.

then for *Synods* to binde them onely to Ecclesiasticall censures: and yet none can say that Pastours exercise tyrannie over the conscience; for the former, *Ergo* neither can *Synods* justly be deemed Lords over the conscience for the latter.

fol. 295.

Armin. *Very often fewer, and provincially Synods doe determine more soundly then many and Oecumenical Synods.*

Ans. That is by accident; one *Michaiab* law more than foure hundred prophets of *Baal*. But this objection is against the saftie that is in a multitude of counsellors and in the excellencie of two convened in the name of Christ above one.

Armin. *Decision of Synods cannot oblige men while they know that the decision was rightly made, it is not enough to oblige any to consent that that which is decided be true and agreeable to the word of God, of necessitie every mans private judgement must goe before, otherwise its an implicate faith.*

Error of
conscience
freeth not
from obliga-
tion of obedi-
ence.

Ans. That any man should duely, and as he ought beleeve, and receive the decision of a *Synod*, it must be both true, and he must believe and know that it is true, but that it may oblige him and doth oblige him, whether his conscience be erroneous, or no, is as true, for then this Commandement (*Thou shalt not kill*) (*Honour thy father and thy mother*) should lay no obligation on a man that believes it is service to God to kill the *Apostles*, as *Joh. 16.* some doe. For no man is exempted from an obligation to obey Gods Law, because of his own sinfull and culpable ignorance, for we speak not now of invincible ignorance of these things which we are not oblidge to know or believe. But if our sinfull and erroneous conscience free us from actual obligation to be tyed by a Law, then our erroneous conscience freeth us from sinning against a Law, and so from punishment, for what ever freeth a man from actual obligation freeth him also from actual sinning, for all sinne is a doing against a Law-obligation; and if so, then are none to be led by any rule but their own conscience, the written Law and Gospel is not henceforth our rule any more.

Apoc. 22. f. 226.

Arminians. *The last condition of a Synod is, that the subject of a Synodical decision be ever left to a free examination, and to a farther free discussion and revise. The learned professors of Leyden answer that which is once true and fixed in the word of God, is ever true and fixed in the word*

word of God. The Arminians reply, what is true and fixed in the word of God is ever so, and ought to remaine so, for the word is beyond all danger of erring. But what is believed to be fixed and fixed and Ratified in a Synod is not so, because it is obnoxious to error.

Ans. They require that before we come to a Synod where fundamentall truths are Synodically determined, we be as a razed table and as cleane paper in which no thing is written, and so must we be after a Synod hath determined according to the word of God, that is be still Scepticks and believe nothing fixedly, and be rooted in no faith, nay not in the faith of the fundamentals that are most cleare in the word of God; for it is impossible that we can beleeve the clearest fundamentals, as that God created the world, and Christ God-Man redeemed it, but we must beleeve them by the intervening and intermediation of our owne sense, or the Churches sense, or the sense of some Godly Doctour; now because all these senses are fallible, and we see Familists put one sense on fundamentals, Papists another sense, and all private men may doe the like, it is not possible that any man can be rooted in any faith at all by this way, for all senses are fallible, & though the scripture giveth clear & evident senses yet such is the Hereticall dulnesse of men, that reject these infallible senses as false; and those others that by their own confession are fallible and so can neither be established by the word, nor by the interpretations of men, though senses of Scripture rendered by Synods be fallible in the way they come to us, because men delivering them may erre, yet being agreeable to the word, they are in themselves infallible. And so the old and new Testament in the way they come to us may be fallible, because Printers are not prophets but may miscarry and dreame; but it followeth not they are not the infallible word of life in themselves, when the Spirit witnesseth to us that God, divinitie, transforming glory are in these books: as a spouse knoweth the hand-writstill, loveliness of a letter from her husband to be certainly no counterfeit but true, though the bearer be a rogue and can deceive.

The subject of a Synod not a Sceptick conjecturall truth as Libertines suppose.

The sense of Scripture from Synods beleived truly to be infallible, though Synods consist of men who are not infallible, as an earthen pitcher doth contain gold and precious Rubies and Saphires in it, though there be no gold in the matter of the pitcher but onely clay. 2. Cor. 4. 7.

Secondly, this answer still supposeth that Synods do give senses contrary to the word of God, and so we grant they are not onely fallible but false and erroneous, and are to be examined

How a true
decision of a
Synod is ever
the same and
not retract-
able.

x might be

ned of new again in that case ; but we hold, when lawfull Synods convened in the name of *Christ*. doe determine according to the word of God they are to be heard as Ambassadors who in Christs stead teach us, and what is once true and ratified in Synods in this manner is ever true and ratified as the reverend professors say and never subject to any further examination, and new discussion, so as it must be changed and retracted as false. For this is to subject the very word of God to retraction and change, because a Synod did declare and truly determine it in a Ministeriall way to be the word of God. For what Synods determine being the undeniable word of God is intrinsically infallible, and can never become fallible, though fallible and sinfull men that are obnoxious to error and mistakes doe hold it forth Ministerially to others : and it is false that we are to believe that what Synods determine according to the word of God ~~we are to believe it is fallible and lyable to error, and may~~ an untruth, because they so determine, for when a Synod determines, ~~there is but one true God~~, this principle of faith is believed to be subject to Retraction and falsehood, because a Synod hath determined it to be a truth. But the truth is we are to believe truths determined by Synods to be infallible, and never againe lyable to retraction or discussion, because they are and were in themselves and without any Synodical determination infallible, but not for this formall medium, because, *so saith the Synod*, but because *so saith the Lord*. It is true, new hereticks pretending new light may arise as *Math. 24. 24.* And call in question all Fundamentalls that are determined that are cleared in former Synods, but it follows not but these truths are still in themselves fixed and unmovable as the Pole-star, though evil men bring them under a new Synodical examination as *Familists* doe now raze the foundations of Christianitie, yet *Daniel* and *Christ* are Innocent, though wicked men accuse them judicially as deceivers : nor is it enough that *Libertines* say it may be the word of God and the infallible word of God which the Synod determineth, but it is not so to us, we are to believe it with a reserve, because we cannot know it so to be.

But I answer this concludes not onely against a Synodical determination, but against all Scripture, and all Propheticall and Apostolicall determinations in the Scripture, for that there is

one God not three as the Treisheits dreame, is believed by some to be false, by others to be true. Yet undenyably it is in itself, true that there is but one God, nor is it therefore to be believed with a reserve, because the Synod hath so determined according to the word of God: and this were some answer if we should teach that men should believe, because so saith a Synod. But all the myserie is, though a Synod should determine a truth an hundred times according to the word, yet if the conscience say it is no truth, the determination of a Synod doth not oblige at all (say Libertines) because the conscience according to the minde of Libertines is the nearest obleding rule, but any thing obledgeth not to obedience and faith as it appears either true or good to our conscience, for to kill the Apostles appears lawfull, to commit adulterie and murther appeareth good to many, yet are not men obledged to kill the Apostles, or to commit adulterie.

Armini. If a thing be determined out of the word of God by a Synod, then was that thing before determined in the word of God, and yet that must be examined in a Synod which is supposed to be decyded in the word, what need is there of a Synodical examination of that which is supposed to be tyable to no error, for so must the word of God be examined.

Ans. What the Bereans heard the Apostle Paul preach *Act. 17. 11, 12.* was the verie Gospel determined in the Scriptures of the Prophets, what then needed they try the Gospel or examine what is infallible in private among themselves more then in publick Synods? this argument is against the Apostles rule, *Try all things, and try the Spirits whether they be of God or not,* for sure these rules warranted them to examine Paul, Peter and Johns doctrine and Spirits and finding them to be truths decyded in the word to receive them, therefore after there is a Scripturall decision it doth not follow that there should not be a Declarative or Ministeriall decision by Synods and by pastours preaching the Gospel. For this doth close subvert all Ministry and Preaching, and all trying of the Spirits, nor is it hence concluded that we examine the word of God, as if it could be false, but that we are both in private and in publicke to examine and try whether that which is proposed to us as the word of God be the word of God or no: But wee examine and suspect

Though all truths be peremptorily decyded in the word, yet is there need of a Ministeriall and declarative decision of men, because teachers may deceive, and these that are taught are ignorant and dull.

the credit of men, who may and can lye.

Secondly, but this supposeth that what ever is brought under a Synodicall discussion is false or at least fallible, which is a most false principle of *Libertines*, and that nothing which is the word of God should fall under a Synodicall discussion, to be tryed which is true: thus farre the word of God as it is the word of God is not to be tried, nor determined but in reference to messengers who are but sinfull men and can deceive, and to our dulnesse and sinfull ignorance, there is need that a Ministerie and Synods help us with declarative and ministeriall declarations untill we be where they shall not need a Temple. And what *Libertines* say, the same said *Anabaptists*; so *Bulinger* saith *Anabaptists* taught that the *Evangelist* should be recited without words casting it (that is without preaching) and that every man was free to interpret the Scripture as he will, and that the interpretation of Scripture is not the word of God. So that the peoples conscience and private sense is their Scripture and rule of faith; we need not then Scripture, every mans sense is his Rule, which yet is not so good divinity as the heathen *Melytus* accused *Socrates* of; and thought *Socrates* was worthie to die, for that such as the people beleeueth to be gods, he beleeueth to be nothing such, but thinketh there be some new *Dieties*: and was it a crime that *Socrates* thought the peoples lust was no good rule in divinitie?

Armini. *All should be admitted to Synods because Religion concerneth the Conscience of all, or if it be confusion to admit all to come, yet should no decision be, except first all the Church be acquainted with the businesse.*

Ans. God never appointed all and every one to lay burdens and Directories or Lawes upon themselves as is cleare *Aff. 15* God keeps ever that order in his Church of some to teach and some to be taught, of some to obey and some to be over others in the Lord: that before Lawes bee made that concerne the conscience, there should be a reference of all made to the people, and they acquainted with reasons from the word of God before a decision: we shall not condemn, but it is nothing against us.

Armini. *These that come to Synods ought to be ingaged to no Church, or to no Confession. But every way free.*

Anabaptists damned
interpretation
of Scripture,
as *Libertines*
doe.
Bullinger
Adv. Anabap-
tist. l 3. c. 11.
Damnati Ana-
baptistæ Scri-
pturarum inter-
pretationem,
recitari evan-
gelium debere
absq̃ verbis
adjectitiis, ut
cuiq̃ liberum
sit pro suo sp-
ritu hoc est
pro sua volunta-
te & libidine
interpretari.
interpretati-
onem non esse
verbum Dei.
ἀδικοὶ Σω-
κράτους, ὅς ἡ
πόλις νομίζε
θεὸς, οὐ νομί-
ζον, ἔτερον
δυσπλόνα
καὶ αἰσχρογύ-
μενον.
Laertius in So-
cratem. c. 2. 7.

Ans. Then such as convened in a Synod in the Church of *Perzamus* and *Thyatira* should not be principled in the faith of Men are to Christ and his truth against the deeds of the *Nicolaitanes*, with come to Synods not as whom fornication went for a thing indifferent, or against such Nullifidians as hold the doctrine of *Balaam*, or *Jezebel*, they must all come but as ingaged as indifferent to absolve as to condemn the *Nicholaitanes* and ged for truth. and the false Prophetesse *Jezebel*. But *Paul* and *Barnabas* came to the Councell of *Jerusalem* as Members thereof, being fore engaged to condemn Circumcision as not necessary to salvation, and had preached against such a necessitie and yet were not byassed Voters in the Assembly, and by this reason if Fundamentals be to be established in a Synod, and the contrary errours to be re-fixed, when Doctours come to a Synod they must leave faith and soundnesse of faith at home, and come to the Synod with purpose to buy and bargain there for a new faith. And let all men come thither as *Scepticks* and *Nullifidians*, and goe so also away believing with a reserve, that that the Synod hath determined, may be a lie. But as *Arminians* take true libertie of free-will to be an absolute power to doe ill or well, stand or fall eternally, so they judge that Libertie of prophesying is a Liberty to teach and believe indifferently either lies or truth, heresies or sound doctrine, whereas libertie to doe ill in any sense is licentiousnesse, not libertie.

Armini. The question is not, whether a man when he judges right can erre, for who can affirme that? but whether either a man or a Church who judgeth rightly according to the word of God, have any law or power to command and injoyne others to receive and believe, what they have rightly judged, and that without controversie, for no man is obiedged to receive and believe a truth, which a Synod unanimously or for the most part, hath truly judged, because the Synod hath so judged, or sayth so. Synods may impose upon others and how.

Ans. But *Libertines* make such a question, for they affirm that a Synod doth never judge so rightly, but we must believe what they judge with a reserve, and so that what they determine is false, or may the next day be false.

Secondly, we conceive that God hath given to some one single *Pastour*, and farre more to a *Synod of Pastours and Doctours* a power to rebuke, teach, exhort with all authoritie.

Tim.

Tim. 4. 1. 2. *To charge Tit. 2. 14. them before the Lord.* 1. Tim. 6. 17. *to lay on burdens and decrees* Act. 15. 28. c. 16. 4. And that all that heare them believe and receive as true what they speak in the Name of the Lord, according to that, *he that heareth you heareth me; he that despiseth you, despiseth me.* He that will not hear an Ambassadour as an Ambassadour speaking from his Master and Prince, refuseth to hear the Prince that sent him, yet we say not that they are to be heard without *contro-*
verse as they object, that is, peremptorily, absolutely as if their word were the very Oracle of God, but they are to be heard, but not but after trying and searching, and not but conditionally in so farre as they carrie the minde of God along with them, so that there may be an appeal to the Scripture; & place left for examining and trying of their doctrine whether it be so or not.

Ancient
Bonds or Li-
bertie of Con-
science
stated. c. 10.
Sect. 3. p.
74. 45.

The condition-
al imposing
of Synods
consisteth
well with try-
ing of all
things what
Libertines
say on the
contrary is
nought.

Another *Libertine* saith, *it is in vaine said, Try all things, if a Synod may impose; for either the tryall relates to a particular judgement to be made, and that judgement to a practice to be confirmed, or not, if not, as good not try, if I try onely for try-als sake, and if when I have tryed, I am but where I was, to wit, I must be concluded by others vote and imposition; if yea, then to what purpose is the imposition? for if I approve it, the imposition is needlesse, if I reject 'tis fruitlesse.*

Ans. 1. There is no doubt, *but trying all things* 1 Thess. 5. *relates to judgement and practice*, nor is it more against the Ministeriall and conditionall imposition of a Synod, to you to try, then it is against the imposition and commanding power of the Prophets, *Jeremiah*, or others, or the Apostles, *Paul* Act. 17. or *John*. 1 Joh. 4. 1. For Prophets and Apostles impose Scripture as *Paul* did Act. 17. on the *Bereans*; but conditionally after they finde it agreeable to the Scripture, and the *Prophets* and *Apostles*, conclude by their vote and sentence, yet better you trie as not try. For this argument is more against the *Bereans* trying of *Paul* who had Apostolike power to impose and place the poore *Bereans* in the place they were in before they tryed, and so as good the *Bereans* *not try Pauls doctrine*, as try it; for they are concluded by *Pauls* vote; if they miscarry in their trying and finde, though mistakingly and ignorantly (as this *Gamaliel* argueth) that *Pauls* doctrine is contrary to the Scriptures, are they not concluded under unbelief in refusing

the Gospel and in stumbling at the stone layed on Sion? sure they are. 2. If you approve *Pauls* doctrine, the imposition, or peremptory command of *Paul* to receive it, else he will shake the dust off his feet against you and leave death at your doore, the imposition is not needlesse, but the commanding power in the Ambassadors of Christ, be they one as a single paltour, or many, as a Synod, is not needlesse, but usefull and fruitfull, and is the power of God and the favour of life in it selfe. Should an ignorant man say the Commanding Ministeriall power of the Gospel which saith, except ye beleve ye shall die in your sins, needlesse? when it bringeth forth fruit. Suppose *Paul* say to *Elimas* (as in effect he did) if thou wilt not beleve, and cease to pervert others from beleiving, I will smite thee with blindness. If this imposing had wrought faith in *Elimas*, as by the grace of God it might, had this imposing been needlesse? the man might as well say: because this tree brings forth fruit being digged and branched, and pruned, therefore digging was needlesse. But he supposeth vainly that imposing and censure is differing from Synods under penalties and censures are contrary to trying all things, because imposing concludes men under censures, though they trie the decrees of Synods to be unjust, but the imposing of Synods is conditionall, not absolute as *Liberatines* suppose, for after Synods impose, if beleivers after trying and due examining, shall finde that truly and really the decrees are beside or contrary to the word of truth, the imposing neither is a just *Imposing*, nor any *imposing* at all. For neither Prophet, nor *Apostle*, nor *Angel* from heaven, nor Church can lay commands upon men imposing or binding under pain of censures to that which is unfound and false or unjust or wicked: and if people shall finde their decrees truly to be so after tryall they have power to reject them. And 3. the last part of the Argument if I reject the imposing command of a Synod, it is fruitlesse, is a poore one like the wit of the Authour. For if I reject these imposing commands, when just and lawfull they are fruitlesse to me, and the favour of death as the despised Gospel is: But not simply fruitlesse on Gods part, as the argument supposeth, except the Authour with *Arminians* dreamt that God intendeth obedience in all lawfull Ordinances, but he cometh short of his end in the Reprehense. But Ordinances are

- 1: nor fruitlesse to God, for they prosper ever in the end they are sent for *Esay. 55. 11.* 2 *Cor. 2. 16. 27.* If they render men unexcusable, they are not fruitlesse; for they cleare the Justice of God.
- 2: They that have Right (saith the Authour) and power of imposing, are Lords of mens faith, but so are not any men, the Apostles themselves assumed it not; for by faith ye stand. Take away a Christians Judicious faith, and you take away his legges, his standing under him.

Ibid. P. 75.

Conditional
imposing
proveth the
imposer to be
no Lord of
the Conscience.

Ans. So doe all the ignorant and heady *Libertines* in *England* argue, but not one of them had a head ever to prove this consequence. For the *Apostles* had Ministeriall right to impose and command in the name of the Lord under paine of censures; yet are not either *Prophets* or *Apostles* lords of mens faith, but Ministers and mere servants: it is just as if you would say such a Justice of peace imposeth, that is commandeth you obey such lawes under penalties, ergo this justice of peace takes on him to be Sovereigne Prince and King over those whom he thus imposingly commandeth. 2. This imposing takes not away judicious beleiving, all is a beggerly sifting of the question. If imposing were a commanding that wee receive absolutely what they say, be it good, or ill, without examining the argument were concludent as God himself requires *Abraham* to kill his Sonne, *Abraham* was without examination to give absolute obedience, and this proveth God to be Lord of the conscience, for knowing his word to bee his word wee are not to examine it by the Scripture or Law of nature, because if we know who speaks, we are not to examine what is spoken. But though we know who speaks among Creatures, be it a Prophet, an Apostle, an Angel, yet must we examine both who speaks and what is spoken. 3. In vaine (saith he) did the *Bereans* try the *Apostles* doctrine, and *Andronicus* were they commended, if that doctrine were imposed upon them.

Answer. It follows onely in vaine did the *Bereans* try *Pauls* doctrine, if *Paul* tooke Gods roome and commanded the *Bereans* to receive his Gospel hand over head; whether it was agreeable to the Scriptures or no: the ignorance of the nature of Protestant Synods and of Popish Synods begetteth many ignorant and foolish objections in *Li-*

bertines. It is true Papists say, their Synods but impose Ministerially upon men, not as lords of mens faith, but they take away what they give. For 1. they will have none to examine and try the degrees of their Synods, which we leave to all. 2. Though they say they propose nothing in Synods, but what is agreeable to the word of God, yet will they be the sole, & only infallible judges of what is the word of God, what not, what is Scripture, what is the word of God in the breast of the Church, and they must be the only infallible Expositors of the word of God, and what is agreeable to the word of God (or which is all one to mens traditions) what not, and so they by consequence make themselves lords over mens faith. Which the Apostle Paul would not doe for he said not to the Bereans, when you have tryed, whether my doctrine be agreeable to the Scripture, or no, yet I and the Apostles are the only sole infallible judges both of our own doctrine, and of all your tryings, and you have not so much as a private judgement left to you.

CHAP. III.

The Church may complain of Hereticks.

THE same Authour argueth against the Churches instigating of the Magistrate against men for matters of conscience 16. 75.
1. Ministers are not armed with force and it is not fit they should seivire per alios stirre up the Magistrate against others, the Magistrate is the Minister of God properly for wrath. But it is fit for Ministers to say as Christ, I came not to destroy but to save alive.

Answ. The Authour saith the question is not of transmitting of such things to the Magistrate as belong to manners, but to conscience, as if an heretick failed against no manners. Yet all his Arguments prove that Ministers should not complaine to the Magistrate of ill manners and the scandalous conversation of any, and this he instinceth from the example of Christ, who Joh. 8. would not accuse a woman of adulterie. 2. The Magistrate is as properly the Minister of God for good, for the praise of well-doing, as the Minister of God for wrath, and if the

Pastors are
are not out of
their calling
nor Appar-
tours nor
tale-bearers
if they com-
plaine to the
Magistrate of
hereticks and
all evil-doers.

Church should tell the Magistrate his dutie, as watchmen should doe to all under their care *Ezek. 3. 16, 17, 18, 19.* Magistrate or other, if the Magistrate spare the life of a murthrer, the watchmen are unfaithfull, if they complaine not openly and tell the Magistrate he does not his dutie, and upon the same ground, if the Magistrate must coerce with the sword seducing wolves and Jezabels, the Pastours ought to admonish him. And its Atheistickall to say the Magistrate is conscious of sins against manners, and of his dutie and obligation he needs no instigation. Because no Magistrate be he an *Achab* or a *Davia*, but he needs be quickened to his dutie, and will send a murthrer away, and a bloody *Joab* whom God will have not to live, and should the Prophets be called *instigatores*, and *servientes per alios*, such as destroy mens lives when they tell the Magistrate he is a murthrer and guilty of innocent blood, if he suffer the bloody man to live? or should this be called tale-telling, and the Pastor thrusting of himself into a more disaffecting office to be a Tale-teller an Apparitour or summoner of men to the Civill Magistrates court, he made such a pear man be fined and wife and Children be starved because he is not of his opinion. What would this authour give an Atheist leave to say? but so slender free preaching or free Synodickall complaining to the Magistrate? such a man of our charge is damned by his own conscience and devours the flock, as *Arrins* and *Manes* did, such a one is a bloody murthrer, a Sorcerer, the Magistrate bears the sword to execute vengeance on evil doers, and yet suffer known murthrerers to live and be gray-haird, are Ministers, who are to warn Fathers, Teachers, Masters, Judges, Kings *Jer. 1. 10.* Nations, and Kingdomes of their dutie, thrusters of themselves into a disaffecting office, and Apparitours and Summoners of men before Civil courts, because they warne the Magistrate of his dutie? is this obtruding into another office to give warning to all to be free of the blood of all men? this is like the speech of a wicked King *Amaziah* 2 *Chro. 25. 16.* To the Prophet who rebuked him, for seeking after the Gods of the Nations. *Art thou made of the Kings Counsell? forbear, why shouldest thou be swayed?* I therefore summon this authour to compeer before the judge of the world, and give an account of this doctrine, for he speaks it against the faithfull servants of God of the Church of Scotland,

who complained to the king of Idolatrous seducers and Seminary priests and Jesuits, of bloody murderers; of grinders; of the faces of the poore and incorrigible scandalous offenders; whose wretched example was a shame to the Gospel and brought guilt upon the land, that he might use the sword against such evill doers? and should Ministers be Apparitours and tale-tellers either against such as deserve capitall punishment for sins against the second table as well as against the first table? woe will be to him that calls good evill, and evill good. Is the necessary duty of the calling of a watchman to warne the Magistrate of his bloodie omissions, (for so the Lord calls it *Esay. 1. 21, 22. Esay 3. 12, 13, 14, 15. Prov. 29. 7. Prov. 31. 8.* And exhorts to it) *an over-doing? and a tale-bearing?*

the Minister is a watchman to give warning to your Magistrate.

He cites also the example (p. 76. 77.) of Christ who would not accuse the woman taken in adulteric. What doth this prove? *Ergo* Christ would not have faithfull pastors to complaine both to God, and to preach against Rulers who punish not uncorrigible adulterers? Christ would not accuse her, he would not judge her. *Ergo* the Judges under the new Testament who accuse, judge and condemn adulterers, are not followers of Christ? What can an *Anabaptist* allcadge more to prove there ought to be no Magistrates under the new Testament? Adulterers must be tolerated: A Minister should not preach that the Magistrate sins in not punishing the Adulterer. Christ complained not of *Pilates* mixing the *Galileans* blood with their sacrifice to *Caesar*, should therefore Ministers not complaine though the Christian Magistrate suffer such blood-shed?

• Of the same kinde is that wrangling, *prudent fathers encourage not their children to informe of one anothers faults, because it doth not nourish love.* What then? *Ergo* Ministers should complaine to the Godly Magistrate of no omissions at all? I think by this Divinitie, if one brother know his brother to kill his brother, he should neither informe father nor Magistrate that the murthurer may be rebuked by the father or corrected by the Judge, because that may hinder love, but let this wrangler answer, whither it be more reall love to the murthurers soul to informe against him, and more glory to God, more peace to the familie, or to be silent and let his brother run to hell, and wrath lye upon the whole land? It is but a losse of time to re-

future such weak foolerie against naturall reason, far more contrary to sound Divinitie, for if pastors informe against evil doers out of desire of revenge, malice or hatred, they ought not upon these grounds to rebuke any sins at all, and we condemn the doing of good duties upon evil motives and principles.

CHAP III.

The state of the question of compulsion of Conscience, and tolleration.

Opinions
cannot be
compelled
nor the minde
or will in the
elicit acts

THe question touching Libertie of conscience was never by us, nor any man, save *Libertines*, themselves and ignorant *Anabaptists* both of old and late moved concerning *internall libertie* remaining within the soule, as libertie to think, understand, judge, conclude, whither the *Magistrate* can force men, with the sword to opinions, and cudgell them out of some into other contrary judgements, in the matters of *God*, for the *Magistrate* cannot take on him, yea nor the *Church* under the paine of censures compell any to think well of *Christ*, or ill of *Antichrist*. Yet most of the senselesse arguments of the times are drawn from the immediate subjection of the conscience to God, from the nature of conscience, Religion, faith, fear, and the elicit acts of the soul which cannot be compelled, yea in this meaning, we think *God* can neither offer violence, to minde, understanding, will or affections of love, fear, joy, because all these elicit acts cannot flow from any principle, but the internall and vitall inclinations of the soul, though the *devils* be said to beleeve against their will, yet not against the inclination of the understanding or desiring facultie.

elicit acts

imperated acts

The question is whether the *Magistrate* may compulsorily restrain the externall act of the outward man in Religion.

All the question is concerning the imperated acts and these externall, that is not touching opinions and acts of the minde, but that which is visible and audible in these opinions, to wit, the speaking, professed holding of them, publishing, teaching, printing, and known and externall perswading of others to be of our minde. So that the question will come to this, whither the *Magistrates* sword be to regulate our words that concerns our neighbour, as that we lie not, we forswear not, to the

hurt of the life and credit of our neighbour, that we slander not, raille upon no man, farre lesse against the prince and ruler of the people; but whether the words we utter or publish of God though never such blasphemies, and lies, because they come from the conscience (as if truths or words we speak for or against our neighbour did not flow from a conscience either good or ill) be above or beyond all swords or coercive power of men. It is clear the question must be thus stated, for all the lawes of the old Testament (which we hold in their morall equitie to be perpetuall) that are touching blasphemies, heresies, solicitation to worship false Gods and the breach of which the Godly Magistrate was to punish, command or forbid onely such things as may be proved by two or three witnesses, and which husband and wife are not to conceale; and from which all Israel must abstain for fear of the like punishment. *Deut. 13. 8, 9, 10, 11. Deut. 17. 5; 6. Levit. 20. 1, 2, 3, 4, 5.* But opinions in the minde, acts of the understanding, can never be proved by witnesses and such as neither Magistrate nor Church can censure.

Then we referre to all the Godly, if Libertines and Anabaptists deal brotherly in affirming that Presbyterians persecute them, because out of tendernesse of conscience, they cannot come up to the light and judgement of their brethren in all opinions.

2. There is a tolleration polittick and Civil and spirituall or Ecclesiastick shame and fear in punishing heresies either by the Judge or the Church; whither in civil or Ecclesiasticall censures, rebukes, Excommunication is an evil of punishment in both, as is evident, if we compare *Judg. 18. 7.* Where it is said, *There was no Magistrate in the land that might put them to shame in any thing.* *Deut. 13. 11.* With these places that speaketh of spirituall censures, in the feare and shame of them as *1 Tim. 5. 16.* *Receive not an accusation against an Elder, but before two or three witnesses,* then an Elder that is scandalous may incur shame of being accused. and *Mat 18. 17.* *let him be to thee as a heathen and a Publicane.* *1 Tim. 5. 20.* *them that sinne, rebuke before all, that others also may fear.* So the avoiding of Idolaters, and Hereticks; *1 Cor. 9. 11. Tit. 2. 10. 2. Joh. 18. Gal. 1. 8.* brings publicke shame on them 2. *Thess. 3. 14.* then looke what forcing power the shame the Magistrates can put Hereticks to, and what compulsory influence it hath on the

Shame and fear of rebukes by Pastors and Church censures have the same compulsorie influences on false teachers that the feare of publick punishment by the Synod hath.

Church censures are as compulsorie on the Conscience, as coercing by the sword.

conscience and so should not be inflicted on men for their conscience and holding of heresies, as *Libertines* say, the same compulsorie power hath coniectionall rebukes of Pastors or private Christians, and of admonition, excommunication or the avoiding of the societie of false teachers either by the whole Church or by private Christians, and the arguments proving the Magistrate cannot punish for conscience, in his politick Spheare, doe also prove that hereticks should be rebuked sharply that they may be found in the faith, contrary to *Tir. 2. 13.* and that we should neither admonish them nor avoid their company which is absurd; so they be more ingenious *Libertines* who free false teachers and hereticks from both civil and ecclesiasticall censures, than these who free them from civil and subject them to Ecclesiasticall censures, for Ecclesiasticall compulsion hath no more influence on the conscience by way of teaching then politick or civil, and the arguments taken from the nature of conscience is as strong to prove that the Church of *Pergamum*, *Ephesus*, *Thyatira* should suffer lyars, false Apostles and seducers, such as hold the doctrine of *Balaam* and *Jezebel* the deceiving Prophetesse, who teach and professe according to their erroneous conscience contrary to *Rev. 1. 2, 3, 14, 20.* as that the Godly Prince should suffer them: nor can it be said that Church-censures are spirituall punishments and so work on the spirit, and have instructing, rebuking and exhorting going before, but the sword is a bodily punishment, and hath not instructing going before. For I answer though these two punishments differ, yet they agree that formally both are alike compulsory of the conscience, and neither of them act upon the spirit by teaching and instructing as the word doth, so as excommunication of a heretick should have instructing and convincing going before, so should also the Magistrate presuppose, before he strike with the sword, that the false teacher hath been instructed and convinced, and so he doth formally punish him with the sword, for his pertinacious perverting of souls.

3. Nor can it be replied that men should not be punished for either opinions, or for holding opinions that flow from meer conscience, when they publish preach and print them from no principle, but meer conscience, not for gain or a morsell of bread, or for preferment in the state or Armie. To this I an-

swear, lay aside opinions and answer me this, how the Judges that are for libertie of conscience are not to punish some words except they would be guilty of persecution, to wit, such as these, *the Trinitie is but a fiction, Christ is no more God then another holy man. Yea, Christ was but an Impostor*, and yet they punish words and deeds of the same kinde that come from meere conscience. The answer must be, the former words are from meere conscience and the publishers thereof will swear they hold them as the meere enforcing light and judgement of their conscience; But these other words and deeds which the *Magistrate* censures, are not from meere conscience. But I beleve these that acted in the late *controverted Parliament* and by vertue thereof, yea and many Godly men of them that are punished by the Judges and many of the Godly that fled for fear act from meere conscience, and will swear they did so act according to their sworn covenant, and to prevent a new warre: and that they did it neither for gain, nor for preferment in State or Armie. And if it were referred to the consciences of most of the Armie why they disbanded not when the *Parliament* commanded them, but doe by their practices treat a warre to themselves and the land (a judgement of God of all others the saddest) when they have none to fight against but shadows and enemies of straw and hay; I judge they would swear that they judged the charge of the Houses against their conscience, and unjust, and that they hold up warres out of meere conscience, and to vindicate the oppressed subjects and for preventing of a new warre, and not for gaine or preferment. So the question is not yet answered; why some externall actions of words and deeds comming from meere conscience without any carnall pretext, as they will swear cannot be punished, but violence must be done to conscience, so the men persecuted, and others that doe the like and speak the like from no principle but pure conscience, without any carnall pretext, as they will swear, are punished and yet neither violence is done to conscience nor the men persecuted, for acting according to conscience and a sworn Covenant. But they justly punished: if acting from meere Conscience be the formall cause why men are not to be punished, it should hold in all such acts.

Some externall actions of unjustice flowing from meere Conscience, are punished justly without any note of persecution, by grant of Libertines, and why not all others also?

H

4. They

Ancient
bonds of Li-
berty of con-
science c. 1. p.
3. 4. ch. 6. p.
25. 26. &c.
Discourag-
ing of
men and Ne-
gative puni-
shing of them
for their Con-
science is
punishing
of them.
Ancient bonds
pag. 12.

4. They seeme to me sick in the braine, who hold that it is an act of love and charity in the *Magistrate* to restrain *Arianisme*, *Socinianisme* &c. and to discountenance such seducers, and yet bring arguments against all externall force in matters of Religion or compulsion in generall: a discountenancing and a keeping of men from places, dignities, offices, is the highest compulsion of penaltie you can devise. What arguments fight against any compulsion of the *Magistrate* positive or negative doth fight against all. If it be lawfull for the *Magistrate*, as for all other men, to doe all hee can for the truth as some say, and the *Magistrates* invitations, recommendation, exemplarie profession, generall tuition, excluding, coercing, are all nothing but words, these agree to all Christians as Christians and are nothing peculiar to the *Magistrate*, the *Magistrate* as a *Magistrate* cannot request, he must command as a *Magistrate*, and all his commands if disobeyed, are in order to the sword.

5. The question is not whether Religion can be enforced upon men by the *Magistrate* by the dint and violence of the sword, or onely perswaded by the power of the word. Wee hold with *Lactantius* that Religion cannot be compelled, nor can mercie and justice and love to our neighbour commanded in the second table, be more compelled then faith in *Christ*. Hence give me leave to prove two things. 1. *That Religion and faith cannot be forced on men.* 2. *That this is a vain consequence, Religion cannot be forced but must be perswaded by the word and Spirit, Ergo the Magistrate can use no coercive power in punishing Hereticks and false teachers.*

For the first, we lay hold on all the arguments that prove the word preached to be the onely means of converting the soule, begetting of faith and that carnall weapons are not able, yea nor were they ever appointed of God, to ding down strong holds, nor can they make a willing people: and *Lactantius* said well, *What is left to us, if anothers lust extort that by force, which we must doe willingly?* And that of *Tertullian*. *It is of the law or right of man and of his naturall power what every man worships, what he thinks he should worship, nor doth the Religion of one either doe good or doe evill to another man, nor is it religion to compell religion, which ought*

Lactan. Inst.
l. 5. c. 14. quid
jam alterius
relinquitur,
si eam hoc
quod voluntate
sua potius li-
bido extorqueat
illam.

to be received by Will not by force: since sacrifices (of worship) are required of a willing minde. In which I observe. 1. Ter-

tullian speaks not of the true Christian Religion which is now in question: but of Religion in generall as it is comprehensive of both true and false Religion. Because he speaks of that Religion which by the Law of nature a man chooseth, and is *humani juris & naturalis potestatis*: but it is not of the law of man or naturall power, nor in flesh and bloods power to chuse the true Christian Religion, that election is supernaturall faith Tertullian there and else where often, as also the Scripture. *Joh. 6. 44. Math. 16. 17. Math. 11. 25. 6. 27*

Tertullian ad Scapulam. Humani juris & naturalis potestatis est, ut scilicet quod putaveris credere: nec alii prodest aut est alterius Religio sed nec Religio est cogere Religio nem quæ sponte suscipi debet, non vi.

How Religion may be compelled, how not. One mans Religion remaining in the minde and will may hurt or benefit the man himself, not any others: because Religion as it comes forth in acts of teaching, may edifie and winne the souls of others: and false Religion may subvert the faith of others.

2. Religion is taken two wayes 1. for the inward and outward acts of Religion as seen both to God and man as *Lactantius*, *Tertullian* and others say, so it is most true. Christians ought not with force of sword, compell Jews, nor Jews or Pagans compell Christians to be of their Religion, because Religion is not begotten in any, by perswasion of the minde, nor by forcing of the man. Again Religion is taken for the external profession and acting and performances of true Religion within the Church or by such as profess the truth, that are obvious to the eyes of *Magistrates* and *Pastors*, and thus the sword is no meanes of God to force men positively to external worship or performances. But the sword is a means negatively to punish acts of false worship in those that are under the Christian *Magistrate* and profess Christian Religion, in so farre as these acts come out to the eyes of men and are destructive to the souls of these in a Christian society; 'Tis even so (& not otherwise punishable by the *Magistrate*;) For he may punish omissions of hearing the Doctrine of the Gospel and other external performances of worship, as as these omissions by illexample or otherwise are offensive to the souls of these that are to lead a quiet and peaceable life in all godlinesse and honestie; nor does it follow that the sword is a kindly means to force outward performances, for the *Magistrate* as the *Magistrate* does not command these outward performances as service to God, but rather forbids the omissions of them as destructive to man, for example a *Physician* commands fasting when judgements are on us, the *physician*

The Magistrate does not command Religious acts as service to God, but rather forbids their contraries as disservice to Christian societies. How *Tertull.* and *Lactantius* are to be expounded of forcing to heathen Religion.

Though we can compel none to Religion. It follows not that the Magistrate may not punish these that seduce others to a false Religion.

Lactant. l. 5. c. 20. non est opus vi et injuria Religio cogi non potest: verbi potius quam verberibus res legenda est: ut sit voluntaria.

commands it, in so farre as eating troubles the common Societie of humours, members and temper of the body, and the Physician forbids eating so as he will have no more to do with the patient, if he will disobey: and so trouble the temper of the bodie, which is the onely object the physician works on. Pastors command fasting to be in sincerity for afflicting and *humbling the soul under the mightie hand of God.* So the Magistrate forbids cutting of a veine or shedding of blood as a thing troubling the peace of humane Societie, yet his command is not a direct means of preventing diseases in the bodie of a subject and for healthie living. But the Physician commands to cut a veine and to shed blood for health and to prevent a disease, and sinnes neither against the Magistrate nor God in so doing: so doth the *Magistrate* not directly command going to Church as a worship to God, so as his commands have influence on the conscience as the Pastors commands have, but he commands going to Church and hearing so as the omission of hearing hurts the Societie whereof God hath made him a civill and politick head: in this latter sense must *Lactantius*, *Tertullian* and others be taken, otherwise these words, the Religion of another does his neighbour neither good nor ill in rigour, are not true, the ill example of others in Idolatrie brings ill upon all the Church. *Deut. 13. 5.* yea and the fierce anger of God. *y. 17.*

Again *Lactantius* saith false Religion cannot be compelled, but he denyes not that Christians may punish blasphemies in true religion. 2. he denyes we may propagate the Gospel among Pagans with the sword: both which points we teach. There is no need (saith he) of force and injurie, because Religion cannot be compelled, the businesse is to be transacted by words rather than blowes, that there may be willingness. Let them (enemies of the truth) draw the sword or sharpnesse of their wit: if their reason be good, let it be produced: we are ready to hear, if they teach (nothing more cleare then that he speaks of the Pagans that would force Pagans worship on Christians: we beleive nothing of their Religion while they are silent, as we cannot yeeld to them while they rage against us, let them imitate us, and declare the reason of the whole matter, for we (Christians) doe not allure, as they

(Pagans)

(Pagans) frequently object to us, but we teach, we prove, we demonstrate: therefore none by us are kept against their will, Dissingent for he is unprofitable to God who wants devotion and faith: (bestes Religio-
and yet no man departs from us when the truth detains him. nis Christi-
ana). aciem

But faith Celsus fol. 84. if in the time of Lactantius ingenuorum su-
Christians killed men for their religion, no man can doubt erum, si ratio
but Lactantius in these same generall words inveighs against corum vera est
Christians who would compell men to their faith against their offeratur: para-
will, and that he abhorres the violence of ours against hereticks. ti sumus au-
dire, si doceant.

Ans^r. These are of a wide difference, to kill blasphemers, Tacetibus cer-
and false teachers for spreading heresies and blasphemies; and to re nihil credi-
compell them by warre, and fire and sword to be of our Chri- mus, sicut ne
stian Religion. As I hope to prove, for the former is lawfull, scilicetibus
the latter unlawfull. Its true Lactantius speaks of all Religion quidem ce-
true and false, that we are to compell none with the sword to dimus, imiten-
any Religion, but he no where saith that the Magistrates may tur nos, aut
not kill open and pernicious seducers and false teachers who rationem rei
pervert others, for the Magistrate is not to compell yea nor totius expo-
to intend the conversion of a pernicious seducer, but to in- nant nos enim
tend to take his head from him, for his destroying of souls. And non illicitus
Lactantius denies Religion after it is begotten, can be de- (ut ipsi obje-
fended, that is nourished and conserved in the hearts of ctant) sed do-
people by the sword, but by the word and Spirit. Those are cemus, proba-
farre different tormenting and pietie (saith he) nor can mus ostendi-
violence be conjoynd with veritie, nor justice with crueltie. mus: itaq; ne-
inutilis est mo a nobis re-
tinetur inuitas:

And again, but as in Religion, so also in defending of Re- enim deo qui
ligion they are deceived, Religion is to be defended not by devotione ac
killing but admonishing; others read, by being killed, not by fide caret, et
crueltie, but by patience, not by wickednesse, but by faith. tamen nemo di-
sedis ista veritate rei nemine.

But here he speaks of defending in a hostile way, by killing Lactant. ibid.
those that will not be of our Religion, be it the Pagan religi- longe diversa
on and most develish not of defending the Christian professors, sunt Carnifi-
from the infection of wolvis seducers, by the sword of the cina et pietas,
Nurse-father of the Church, who is to defend good men and nec potest qui
to execute vengeance on evill doers. For in all this Lactantius veritas cum vi,
speaks of such a violence as is without teaching, parati sumus aut iustitia cum
audire si doceant tacetibus certe nihil credimus. But suppose crudelitate con-
jungi. Ibid. Sed
in in ista Religione sic defensionis genere falluntur. Defendenda enim Religio est non occidendo,
sed monendo; non codices moriendo, non sevitia, sed patientia, non scelere, sed fide. Lactant. speaks of
compulsion without all teaching. These that are without the Church are not to be compelled.

2. There is no ground in Scripture to say that because the *Canaanites* erred against the duties of the first table only, that therefore Israel was to destroy them in warre. For *Ioshua* 11. 26, 27, 28. the contrarie is clear; *Ioshua made warre with them, because God having hardened their heart they came out in battle against Israel*: and so the cause of the warre was not Religion and their madnesse of Idolatrie (though on the Lords part it was a provoking cause) but violence in invading an harmelesse and innocent people, so *Ioshua* and *Israel* compelled them not to embrace the true Religion, then from thence it cannot follow therefore no lawes were to be made against the false Prophets and blasphemers. And if that consequence was null then, it cannot be strong now. So we say under the new Testaiment: we cannot bring in to the faith the Heathen and Pagans by violence and the sword, it follows not *Ergo*, no blasphemer within the visible Church should be forced. 3. violence and the sword is no means to work men to subjection to *Christ*, it follows not, *Ergo* because the weapons of our warfare are not carnall, but spirituall 2 *Cor.* 10. 5. 6. the *Apostle* should not say *shall I come unto you with the rod or in love, or in the spirit of meeknesse.* 1 *Cor.* 4. 21. and therefore he should not deliver any to Sathan. 4. nor is this a good consequence, because the fear of bodily death or punishment by the sword cannot convert, therefore it cannot terrifie men from externall blasphemie and tempting of others to false worship, for the externall man his words, solicitations, doe ill by teaching, and his actions, nor the inward man or the conscience and the soule is the object the *Magistrate* is to work on. For neither under *Moses* more then now, could the sword convert men to the true Religion. yet bodily death was to be inflicted on the seducer, then, as now *Dent.* 13. 11. *And all Israell shall hear, and fear, and shall doe no more any such wickednesse as this is among you:* and afflictions work the same way now *Röm.* 13. 3. *for rulers are not a terror to good works but to the evil, wilt thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same.*

There be five pull-backs that keep men even in heresie and in a false way, as may be collected out of *Augustines* writings

The Magistrate may by the sword ~~and~~ five impediments that keep men from embracing the truth, according to *Augustine*.

Answer to
Doctour
Adam Stewart.

Impotencie of free will objected by Mr. John Goodwine no reason why the Magistrate ought not to punish seducing teachers, as of old the Donatists objected.

from which by the terrour of just lawes, they may be affrighted from seducing of others as 1. fear of offending men especially those of their own way; 2. an hardning custome in a false way. 3. a wicked sluggishness in not searching the truth of God. 4. the wicked tongues of enemies that shall traduce them, if they leave heresies. 5. a vaine perswasion that men may be saved in any Religion. See *Augustine* epist. 114. & *ad Vincent.* epist. 48. epist. 50. *ad Bonifacium. contra Petilianum.* l. 3. c. 83. lib. 3. *contra Cresconium* cap. 51. *contra Gaudenium.* l. 1. c. 19. & lib. *contra Parmen.* c. 10. *contra Gaudenium.* l. 1. c. 24. *de unitate Eccles.* c. 20. epist. 166. And so that which the Objector Mr. John Goodwine long agoe objected is easily answered, that the Magistrate cannot in justice punish that which is unavoidable and above the power of free-will to resist, but such are all heresies and errors of the minde. For this might well have been objected against that most just law *Deut.* 13. why should God command to stone to death a seducer that tempts any of his people to worship false Gods, because such a man is sick but of an error in the minde, he beleeves he does service to his God; whom he beleeves to be the true God, in so doing, and had the heathen and Jews under *Moses* more strength of free-will and more grace to resist Apostacie, Blasphemie, wicked opinions against the true God, then we have now under the Gospel. And the Lord hath expressly said *Deut.* 13. 11. *Israel shall feare (bodily death) and doe such wickednesse no more:* now this was not Ceremoniall or typicall fear, but meere naturall feare sufficient to retract and withdraw men from externall acts of seducing and blaspheming, which is all that the Magistrate can doe. 2. this is the verie objection of Donatists and *Augustine* answers truly. By this answer the Magistrate should not punish murderers and adulterers for they have not grace to resist temptation to murder, certainly the Spirit of Revenge, and of whoredoms must be as strong above free will as the Spirit of error and lies. *Achab* then sinned not in beleeving the lying Prophets who deceived him: and it was not in his power to resist the efficacie of lying inflicted on him for his former sins. And what sinnes the Magistrate punisheth he doth punish as the formall Minister of God. *Rom.* 13. and so this is

the *Pelagian*, *Arminian* and *Papish* objection against God and free Grace, as much as against us. 1. the wickedest seducer is punished for his externall acts of false teaching and seducing which may; and must be proved by witnesse or confessed by the delinquent, before he can justly punish him, but not for any mind-eror which is obvious neither to judge nor witnesse.

Then the true state of the question is not whether the sword be a means of conversion of men to the true faith, nor 2. whether heathen by fire and sword are to be compelled to embrace the truth; nor 3. whether violence without instruction and arguing from light of Scriptures, should be used against false teachers, nor 4. whether the *Magistrate* can punish the opinions of the mind, and straine internall liberty. But whether or no ought the Godly and Christian Prince restraine & punish with the sword false teachers, publishers of hereticall and pernicious doctrines, which may be proved by witnesse, and tends to the injuring of the souls of the people of God, in a Christian society, and are dishonourable to God, and contrary to sound doctrine; and so coerce men for externall misdemeanours flowing from a practicall conscience sinning against the second table, as well as from a speculative conscience (to borrow the termes here) When they profess and are ready to swear they performe these externalls meerey from and for conscience. For since false teachers and hereticks in regard of the spiritualnesse of their sinne are the worst of evil doers, and such as work abomination in the Israel of God, and there is no particular lawes in the *New Testament* for bodily coercing of Sorcerers, Adulterers, Thieves, Traitors, false witnesses, who but speak lies against the good name of their neighbour, not against the name of God, nor against *Sodomites*, defilers of their bodies with beasts, perjured persons, Covenant breakers, liars &c. What reason in nature can there be to punish the one, and not the other? for it may with as good colour of reason be said; that all the Lawes in the old Testament, for drawing of the sword against *Sodomites*, *Adulterers* and such like, were typicall and temporary, and are done away now in *Christ*, for *Christ* will have these converted in as spirituall a way by the onely power of the word of God as the other and no where in any expresse law in the *New Testament* doth God command to

State of the question more strictly proposed.

It may as well be said, because there be no expresse laws against murderers, parricides, forcerers, *Sodomites* in the new Testament more then against false teachers, that therefore Sorcerers are no lesse then hereticks to be tollerated.

use the bloody sword against them, more then against blasphemers; And to remove these grosse sins out of Christian societies by the sword is no lesse a carnall and a bodily afflictive way of dealing with their consciences, as to deal so with seducers; and its enough to that negative argument, that no where is it expressed a duty of the Magistrate, under the New Testament, to use the sword against false teachers, nor does our Saviour or the Apostles rebuke the Magistrate for omitting of their duty in this, Yea Paul, 1 Cor. 6. 9, 10, 11. when he rebukes that some of the Corinthians abused their body with mankind, were thieves, drunkards, extortioners, he moaning saith that it was the Magistrates duty, to take away their head for Sodomie, which certainly it was, and that by the verie law of nature, but he was Gods instrument for their conversion by the power of the word, ver, 11. and 1 Cor. 14. 33. as he laboured to convert the Galatians who sometimes worshipped dumb Idols, and the Ephesians who worshipped the vaine Idol Diana Act. 19; yea, nor is there any New Testament law for taking away the life of a murderer, but that of dumb Saviours, Math. 26. 52. *all they that take the sword shall perish with the sword*: except we say it was so a iustitall law among the Jews, as it was a law of nature Gen. 9. before there was a Common wealth erected among the Jews, it cannot be called a new Testament law, to Peter and John and the disciples who were obliged at that same verie time to keepe the passover and to be subject to all the Jewish laws.

C. II. A. P. V.

Of Fundamentals.

A Foundation (saith Pareus Iren. c. 9) is that which is in the lowest place of the building to beare up that which is built upon it, and without which the building cannot stand.

That then must be the foundation of faith, and salvation which is precisely necessary to be believed by all that are saved. Alardus Valek gives us four fundamentals *facienda & vitanda* things to be done and eschewed in the Decalogue 2. *credenda*, to be believed in the Creed. 3. *roganda*, to be sought from God in prayer 4. *usurpanda* things to be practised.

Christ, as the Sacraments. How the repenting thiefe knew
 all these, I see not, yet a taste of some of them ye may see
 and with the infused life of God he was ready to believe and
 doe the rest. For the first he knew robbery and violence to be
 damned in the Decalogue. *we are justly here*; and repented. 2.
 for the second; he believed in Christ as a King, the Son of
 God and a Saviour. Christ was accused that he called himself
 the Sonne of God and a king, when the man saith of Christ
this man hath done nothing awise: he believes him to be the
 Sonne of God, and the Saviour who had the keyes of paradise
 at his girdle. 3. he prayes to him. *Lord remember me when
 thou comes to thy Kingdome*. 4. for externall worship or Sa-
 craments, it is like he knew little: yet he confessed Christ
 a King when his disciples denyed him and fled, and the world
 persecuted him. *Cyriacus Hierosolymitan* reduceth them to
 two; the knowledge of points of faith. 2. the doing of good
 works. Had he added according to the new covenant it were
 good. *Calvin* saith epist 182. I refuse not the *Augustine* con-
 fession. *Cui primum volens et libens subscripsi, sicut eam
 Author interpretatus est*. Yet in the 10. article thereof the
 substantiall bodie and blood of Christ is said to be really
 present under the spece of bread and wine. *Ambrose* in cap. *Calu. epist. ad*
 9. *Lu. negat Christum; qui non omnia que sunt Christi* *Marinum* *Shab-*
lingum an.
confiteretur. It is onely thus farre true: he that hath sufficient
 meanes of believing what the word hath may confesse
 all truths of Christ and doth not depic Christ, but as some
 doe not all the good they may, yet have a saving disposition to
 it, though either they through infirmitie leave it undone,
 or through want of oportunitie; yet believing are saved:
 So these that want means of knowing and confesse all
 truths yet have the habit of faith to believe them; though
 they never actually confesse them; doe not deny
 Christ. Though *Irenaeus* l. i. c. 3. *Perrinian* de *Pyrronibus*
velandis *August.* 10. 10. *de Tempore* par. 2. and *Ruffinus*
 in the exposition of the Creed say that which is called the
 Apostles Creed, came from the Apostles: yet there is no suf-
 ficient ground for us to believe the authentick Authoritie of it.
Conrad *mauricius* while he was yet found *de causis iustis et*
necessariis deferendi papatus. par. 1. dis. 1. the 29. saith of
 these

*De vivendis
 Christianorum
 animis in fide
 illibata. tom. 1
 l. 1. c. 10.*

The number
 of Fundamen-
 tals.

An saving
 disposition of
 faith to believe
 all truths re-
 vealed, though
 the man be ig-
 norant of ma-
 ny may consist
 with the state
 of saving
 grace.

*Calu. epist. ad
 Marimum* *Shab-*
lingum an.
 1557.

x boxtinus

Three things among these that are to be believed, things simply necessary, 2. simply profitable, 3. by consequence necessary: how the papists erre in these.

these points that are contained in the Apostles Creed: some things are simply necessarie for salvation, without which faith and repentance cannot be. 2. some not so necessarie, yet profitable and of themselves saving. 3. other things by consequence and by accident are necessarie, not of themselves and separate from the fundamentals, the Church of Rome erre in the fundamentals, in the doctrine of our Saviour and his offices, in the doctrine of merit, humane satisfactions, indulgences, the Scriptures, the Church. In the 2. they erre about baptisme, the Lords supper, confirmation, unction, penance, though of themselves they happily deprive not of life eternall, yet because the subject about which the matter is veried is most necessary, they are pernicious errors. These of the third sort touching creation, providence, mortification, though of themselves they might be called errours, simple ignorance, yet for the dangerous consequences, they are pernicious heresies.

Joan. Duran in
consulta. Theo-
logica p. 14,
25.

Mr. John Durie in his Theological consultation maketh three sort of necessary points. 1. these, without the knowledge of which *Christ* cannot be known in the covenant of grace, nor by faith retained, which are comprehended in the paction of the covenant. 2. saving points which secretly lurk in these necessarie points, yet by just and evident consequence may be deduced there from, though they be not in the expresse words of the covenant. 3. some things that are profitable, the expresse knowledge whereof conduceth to the fuller knowledge and faith of these things necessarie, yet are not such, but *Christ* may be believed by simple soules and rested on for salvation, without such a precise forme of speaking.

August. de Trinit. l. 14. c. 1. *It is one thing to know what we are to believe, another thing how, or with what certaintie we are to believe.* Nazianz. Orat. 5. de Theol. perinde ea qua ex Scripturis colliguntur, atqui ea qua scribuntur. What is in Scripture by consequence is Scripture: the ignorance of the Resurrection, which was in Scripture to the Sadduces by consequence onely was an ignorance of the Scripture *Math. 22. 29, 30, 31.* and a soul condemning error. It is a question, yea no question, to die denying the resurrection is to die without faith, happily to die ignorant of it, having never heard the

Some Consequences neces-
sary.

Gospel

Gospel is not so high a sinne, but who can say such can be saved? August. serm. 30. de verbis Apost. *Si negent equalem, negant filium, si negant filium, negant Christum, si negant Christum, negant in carne venisse.*

Origen l. 2. de peccat. c. 34. all Christians faith stands in these two, that the first Adam destroyed us, the second saves us: errours about justifying faith, and errours touching historical faith are farre different.

The foundation is *Christ* and none but he. 2. the gold build- Builders of
ed on the foundation is the doctrine of *Christ*, and a created hay and stub-
thing, yet simply necessary to be believed. 3. the hay and stub- ble on the
ble that is builded on it must be vanities and fooleries believed, foundation
yet of themselves such as extinguish not saving faith and love, and these that
no more then sins of infirmity are inconsistent with saving, fall in murder
faith, then both the mans hay and stubble and his sins of infirm- and adultery
ity against the second table may be burnt and the man saved: out of infirmi-
but it follows not the *Church* and *Magistrate* should there- ty may be also
fore not punish or censure the builders of hay and stubble upon saved, yet there
the foundation, but should tolerate them, for a Godly man, is no conse-
as *David* and *Peter* may fall in adulterie, in treacherous murder quence; ergo
and denyall of *Christ*, yet it follows not that the *Magistrate* the Magistrate
should tolerate and not punish murder and adulterie in a Chri- should tolle-
stian societie, and that *Paul* should not sharply rebuke, and if rate both.
need be, farther proceed to the censure of the Church: if
Peter either deny his Lord, though out of infirmity and fear,
or if he Judaize and looke awry to the Gospel.

CHAP. VI.

*Errours in Non-Fundamentals obstinately holden
are punishable.*

Ye must beare one anothers infirmities, and restore these that fall with the spirit of meeknesse. Gal. 6. 1. and yet not tolerate their errours, and forbear to admonish and also sharply rebuke them and if need be, the *Church* and *Magistrate* may proceed to further censures, to excommunication and the use of the sword, for justice is not contrary to meek-

Obstinacie in Ceremonies after full information deserveth punishment.

ness, nor one fruit of the Spirit contrarie to another. *Herthaspareth the rod hateth the childe*: yet should not a father be cruell to his childe, nor is his correcting contrarie to fatherly compassion, but not correcting is crueltie to and hatred of the childe: and the like we ate to thinke of the punishments and censures of the Nurle father of the Church, and of the Church.

There be some things of doubtfull disputations that the weak in knowledge cannot conceive, and yet are to be instructed in meeknesse and received as brethren. *Rom. 14. 1. 2.* but if these same weak, after sufficient instruction, when the Ceremonies of *Moses* law became deadly and unlawfull (as they were then indifferent) would needs be circumcised, abstain from meats, and keep the whole Ceremoniall law, what ever should be said on the contrarie, and would compell others to be circumcised and pervert the souls of many even after the state of the indifferencie of these things is expired, *Paul* then is so farre from giving place for an hour or betraying Christian libertie *Gal. 2.* or from bearing with them that he withstandeth them to their faces, and *wishesth that such as trouble others so were cut off and might bear their judgement.* *Gal. 5. 10. 11.* which clearly holdeth forth, what ever the meaning of these words be, that *Paul* though these that would teach others they must be circumcised, were worthy to bear their judgement and to be punished for so *Paul* desired not to supporteth.

These that err in non-fundamentals may deserve to be punished.

To teach the necessity of circumcision not an error formally and primarily; but by consequence fundamentall and the contrary truth not necessarie necessitate modij.

And it shall be a work of difficultie to prove that to be circumcised was necessary to salvation, and these that so taught *Act. 15.* and *Gal. chap. 5.* did teach an error of it self fundamentall and that subverted the faith: who ever then would be circumcised fell from *Christ* *Gal. 5.* as *Paul* saith, but that was by consequence, sure it was not an error, in terminis fundamentall, as this, *Christ* is not the Saviour of mankind, onely it was an error that by consequence subverted the foundation, and was a falling from *Christ* by consequence, and a coming again under the debt of the whole law, and of salvation by the law, which was ever impossible, and to say it was necessary to salvation, *necessitate modij*, so as all the *Galathians* who received *Christ* and the Gospel and would have plucked out their eyes for *Paul*, who died ignorant of

this point (*who ever will now be circumcised is fallen from Christ*) were eternally damned, and dyed out of Christ is a groundlesse saying: there was a glorious Church in *Galatia* before *Paul* wrote that epistle to them, for he wrote it upon occasion of their being seduced, who were made believe the necessitie of circumcision, and it is clear *Paul* would not have written that of circumcision, if that errour had not been sown among them by false teachers, if therefore such as were made beleive that had not beene bewitched to believe the necessitie of Ceremonies for justification, they being, in Christ, should have been saved by faith, though this controversie in terminis had never come to their ears: *whither are believers justified by faith onely, or must they also be circumcised and keep the Law?* that they may be justified and saved. And sure many are now in our dayes (which is more) glorified, who never knew, but onely virtually, and implicitly, that to be circumcised, or to keep Jewish dayes is not necessary to justified persons, yea sure many in Britaine are saved who never knew this fundamentall truth. 2. *Act.* 15. it is cleare *that some thought the brethren, except ye be circumcised after the manner of Moses, ye cannot be saved: the contrary truth is no expresse fundamentall truth, because a fundamentall truth expressely necessary is so necessary (necessitate medij) so without the knowledge thereof we cannot be saved.* Now these teachers knew that the *Apostles* and *Elders* and *Saints* at *Jerusalem* were not circumcised so, and they knew believing Gentiles were not circumcised at all, and yet they knew the *Apostles* were not damned, they knew all children dying before the eight day were not damned, they must then hold that Circumcision was onely necessary to salvation, by way of precept: and the brethren that believed, and so if they had dyed in that state had undeniably been saved, were ignorant of this; and v. 7. *there was much disputing among believers yea among the Apostles who were not ignorant of fundamentals: and undoubtedly had saving faith long before, Math.* 16. 17. 18. till *James* fully determined the question from the word of God. 2. 13, 14, 15, 16. then it is most clear that these that erre in other points that are not fundamentals in which all Christians agree may be perverters of souls and so deserve to be

The tollerati-
on of all who
err in non fun-
damentals ex-
amined.

rebuked by the Church and punished. 3. This opinion of forbear-
ing all, save such as erre in fundamentals, though they erre in
non fundamentals is groundd upon this, that the Scripture is e-
vidently plain and clear in fundamentals, but in other points of
non-fundamentals, the Scripture is dark, and in regard of the
darknesse and naturall ignorance of our minde which is invin-
cible almost, we must forbear one another and give and take
elbow-roume and latitude of indulgence, because the *Magi-
strate* and *Church* are not infallible, but both Godly and
learned may be on each side, so that there should be no peace
nor union of hearts in Christian societies, but all Churches on
earth must disband and be dissolved, if each should punish and
censure one another for holding contrary tenets.

M. Iohn Good-
win hagioma-
Rix sect. 26.
pag. 24.

But 1. Mr. *John Goodwine* who contendeth for a Catholicke
tolleration of all, of any Religion whatsoever, whither they
erre in fundamentals or non-fundamentals, and his words be-
cause unanswerable to me against this distinction I set down.
*I desire it betaken (saith he) to serious consideration, whether,
or how farre, it is meet to punish or censure poor miserable
men, for not holding or not asserting the truth of those things,
which they cannot come without much labour and contention of
minde, yea not without some good degree of some reason and
understanding too, to judge so much as probable, nor at all to
come to believe or know them certainly, but onely by an imme-
diate and supernaturall work of the Spirit of God? are men
to be punished, because God hath not imparted to them his Spi-
rit of grace and supernaturall illumination? This learned and
sharp witted Divine (as any I see of that way) confirms me
so much that tolleration in non-fundamentals, and non-tolleration
in errors fundamentall, is a distinction cannot subsist, in the
way that Libertines in England now goe: for to know or be-
lieve supernaturall non-fundamentals as the histories of the
miracles of Christ the Prophets and Apostles requires a work of
the Spirit of grace and supernaturall illumination, as to
know or believe fundamentalls; why then should men be pu-
nished for holding errors in the one and not in the other? and
the conscience cannot be compelled in the one more then in the
other: but with favour I desire an answer to these queries.*

Quære. 1. *Whether men deserve to be pised and spoken of*

compaſſionately, as poore miſerable men, who hold errors in fundamentals which they cannot know, judge probable, or believe without a work of the Spirit of grace, and ſupernaturall illumination, more than the falſe Prophet, Deut 13. and Eliaſas the perverter of the Goſpel deſerves to be pitied?

Queries propoſed to Mr. Joh. Goodwin, who aſſerteth a Catholicke toleration of all Religions, upon the ground of weakneſſe, of free-will, and want of grace.

Query 2. Hence whether the ſinfull blindneſſe of our mind that makes us, becauſe poore and miſerable, unpuniſhable by men, muſt not black the ſpotleſſe juſtice of our Lord, who yet puniſheth originall mind-blindneſſe in thouſands of the ſons of Adam?

Query 3. Whether this hinteth not at Arminian univerſal power of believing, and doing what we can, otherwiſe God cannot deny further grace, or puniſh that naturall impotency of not knowing or not believing?

Quer. 4. Whether the ſame query may not be retorted upon the Juſtice of Gods law, Deut. 13. *malitiis inſtandis*, thus whether is it meet that the juſt God ſhould command a poore miſerable ſeducing Jew, who ſaith, Let us go and worſhip ſtrange Gods, ſince this miſerable impoſtor, being a ſon of ſin and wrath by nature, cannot come without much labour and contention of mind, yea nor without ſome good degree of reaſon to judge ſo much as it is probable, nor at all to believe or know certainly, that Baal is not the true God, but the God of the Jews, onely; excluding all the world from ſaving means of ſalvation, is the onely true God, onely to be ſerved and worſhipped, but onely by an immediate and ſupernaturall work of the Spirit of God? are men either Jews under the Law, or Gentiles under the Goſpel, to be puniſhed and ſtoned to death, becauſe God hath not imparted to them his Spirit of Grace, and ſupernaturall illumination?

Quer. 5. Is it meet to puniſh David (ſuppoſe he were no King) for adultery and treacherous murder, ſince without a worke of the Spirit of Grace, who onely effectually ſaves us from being led into temptation, he cannot eſchew the falling into adultery and murder: are men-adulterers, and men-murderers to be puniſhed, becauſe God hath not imparted unto them his Spirit of grace, by whoſe actuall aſſiſtance only they can decline adultery and murder?

Quer. 6. Whether did ever Presbyterian, or any man eſſe, teach that the Magiſtrate ſhould puniſh with the ſword poore miſerable men, becauſe they cannot believe points of faith by

the supernaturall illumination of the Spirit? whether is not the question perverted when a Query is made, whether the Magistrate is to punish poor men for not understanding, not knowing, not judging, not believing supernaturall truths? we say the Magistrate or his sword, hath nothing to do with the select and internal acts of the minde, of understanding, knowing, judging or believing, but onely with the externall acts of speaking, teaching, publishing dangerous and pernicious doctrines to the hurt and destruction of the soules of others?

Quer. 7. Whether the Magistrate does therefore force the conscience of a false teacher, because he cannot, he dares not keep up doctrines pernicious to the soules of others, but publish them, because his erroneous and evill conscience judgeth them to be saving and necessary truths, when the Magistrate punisheth him, more then he forceth the conscience of a murderer whom he punisheth, though this murderer judged in his conscience that the man he killed did him so crying and oppressive an injury as in the court of God, deserved bodily death; or when this man murdered his son in a sacrifice to God out of meer conscience?

Quer. 8. Whether or no this divinity who will have none to be punished for erring in fundamentalls, because they believe them not, doth not say, none that teacheth there is no God, that Jesus Christ is a grand impostor, and fallies from the truth, and saith Satan is the only God of this world, and only to be served, ought to be so much as rebuked for without the immediate and supernaturall work of the Spirit of God, they cannot know or believe these truths, and are merited to be rebuked and preached against, because, God hath not imparted to them his Spirit of grace? whether doth not this arguing evict all the Ministry, rebukes and exhortation, and morall exhorting of heresies by the power of the word?

Quer. 9. Whether this be not the old argument of Donatists who argued from liberty of free-will to conclude liberty of conscience? and said forcing of free-will, if the Magistrate hinder men to be a willing people to Christ, is an injury done to conscience and to free-will, and to God the Creator of the soule? and the same might be objected against the decree of *Neurabadix* and *Alexandria*.

Quer. 10. Whether or no, are men punished, because God doth

not bestow the Spirit of grace on them, by which they would
 flye all evill-doing, when they are punished for evill-doing?

Quer. 11. Whereas this distinct argument presupposeth
 that the *Magistrate* should tolerate errors in fundamentalls,
 and in non-fundamentalls, because of the difficulty of
 knowing of fundamentalls; must it not follow that men are
 far rather to be tolerated, who erre in fundamentalls, then
 such as erre in non-fundamentalls; and so the more blas-
 phemous that seducing teachers be, as if they deny there is a
 God, and that nature, and chance rules all, and that Christ was an
 impostor, the Gospel a fable, the Scripture a meer dreame, the more
 they are to be pitied; and a higher measure of indulgence
 and toleration is due to them, then to such as are godly and
 erre but in lesser points, that are more easily knowne, as con-
 cerning usury, accidentall killing of our neighbour, or the
 meaning of some places of Scripture, or erre in matters
 touching Church-government or the like?

Quer. 12. Since also *Libertines* lay for a ground, that the
Magistrate is not infallible in judging of matters of Religi-
 on, especially that are supernaturall, such as the mysteries
 of the Gospel, the incarnation, sufferings and death of
 Christ, his satisfaction for sinners, &c. and Christians are not
 infallible in either teaching these to others, or in believing
 them, for their faith and practise, and therefore the *Magi-
 strate* ought to tolerate all these; how then can this Divine
 talke of a certainty of knowing and teaching, and holding of
 divine truths; for by this principle of toleration, that no
 man hath infallibility in matters of Religion; since the *Pro-
 phets* and *Apostles* fell asleepe, there can be no certainty of
 faith either in ruler or people, but all our faith in funda-
 mentalls or non-fundamentalls, must be fallible, dubious,
 conjecturall.

And for such as yeeld a toleration in non-fundamentals,
 but deny it in fundamentalls: 1. They must quit all argu-
 ments used by *Libertines* for toleration, from the nature of

August. lib. 3.
 Concre. contra
 c. 1. Libro cu-
 jusque arbitrio
 hoc quæ ad Reli-
 gionem spectans
 committenda.
 August. frustra
 dicitur, reliquias
 libero arbitrio
 cur enim non in
 homicidiis, & in
 stupris, & in
 quibuscunque
 aliis facinoribus
 & flagitiis li-
 bere arbitrio di-
 mittendum te
 quæ problemata?
 quæ tamen omnia
 iustis legibus
 compriui utilif-
 sima sunt, saluberrima
 sunt, deest
 gloriæ Dei
 homini liberari
 voluntatem, sed
 nec bonam in-
 fructuosam, nec
 malam voluit
 esse impunitam.
 li. 1. Con. Gau-
 denti c. 19. se-
 cundum est as-
 fallatissimas va-
 nissimasque ra-
 tiones haberi
 laxatis atque di-
 missis, humane
 licentia impu-
 nista peccata
 omnia relinquentur,
 nullis oppo-

fitis repagulis legum, &c. clarate, si auderis. puniuntur homicidia, puniuntur adulteria, puniuntur
 cetera quælibet sceleris five libidinis facinora seu flagitia, sola sacrilegia volumus Regnantium le-
 gibus impunita--- sed illi qui decreto Nebuchadonos et Regii, proposita pena interitura sua--a blasphe-
 mando Deo Sathnab--terribili tor prohibebantur--dicere possunt--Magis Dei injuria, &c.

Most arguments
of Libertines
infer a Catho-
licke toleration
in non-funda-
mentals, as wel
as in funda-
mentals.

conscience, that it cannot be constrained. 2. That they must be a willing people that follow Christ. 3. That God is Lord of the conscience onely. 4. That compulsion makes hypocrites. 5. That to know, maintaine, and professe truths of the Gospel, is not in our power, as to kill or not to kill, because acts of the understanding fall not under the dominion of free-will. 6. That the preaching of the word, and perswading by Scripture and reason, not the sword and strong hand, is the way to propagate truth, and extirpate heresies. 7. That the laws of Moses against false teachers, were onely typically, and perished with other ceremonials, and therefore there is no warrant under the New Testament for punishing hereticks; all these and the like doe with equall strength conclude against toleration of such as erre in non-fundamentals, as well as in fundamentals; for in neither the one nor the other, is the conscience to be constrained; nor can Magistrates be Lords of the conscience in fundamentals, more then in non-fundamentals, and wee must be a willing people in fundamentals, as in non-fundamentals; nor can the sword, but preaching of the word onely, be a means of propagating of non-fundamentals more then of fundamentals; when then Libertines have lost all these arguments, by reason of this distinction; which here hath no place; their cause must bee weake and leane.

To determine what is fundamentall, what not, and the number of fundamentall points, and the least measure of knowledge of fundamentals, in which the essence of saving faith may consist, or the simple want of the knowledge of which fundamentals, is inconsistent with saving faith in *minimo quod non*, is more then Magistrate or Church can well know. Sure it borders with one of Gods secrets, touching the finall state of salvation, or damnation of particuler men.

And it is as sure, this is a fundamentall; to believe that God is, that hee is a rewarder of those that seeke him, that there is not a name under Heaven by which men may be saved, but by the Name of Jesus that no man can come to the Father, but by Christ, that hee that believet

pag. 123.

Dr. Robert A. Dyer
pag. 185.

Gilbert's miscellany
quod non, pag. 112.

not, the wrath of God abideth on him, and he is condemned already, then he was condemned and under wrath before, even from the wombe.

Nor is this a good argument of *Bellius*, where *Christ* is, what he doth, how he sits at the right hand of God, how he is one with the Father, many things of the Trinity, of God, Predestination, Angels, the state of men after this life, are points not so necessary to be known, for publicans and harlots who enter into heaven, may be ignorant of them, and though they were knowne, they make not a man better, according to that, if I had all knowledge, if I have not love, it is nothing.

For 1. The exact knowledge of these are not so necessary, and that is all that this argument can conclude: --- but the Scripture saith no more, that publicans and harlots, remaining publicans and harlots, enter into the Kingdome of heaven; *in sensu composito*, nor when it saith, The blinde see, the deafe heare, the dead are raised, the meaning should be, blinde, and deafe, remaining blinde, and deafe, doe see and heare: or the dead remaining dead in their graves, and void of life, doe live and have life; but these that were blinde now see, when blindnesse is removed, otherwise some may take harlotry into heaven with them: and because the word of God is a seed, when this is in the heart of a dying harlot, *Christ* came to save sinners, and to save me: how, or what way the Spirit fits upon this egge and warms it, and what births of saving truths, the Spirit joyned with the spirit of a dying man, brings forth, who knows? the repenting thief knew *Christ* to be the Saviour of men, and a King, who could dispose of heaven, but what deductions the Spirit made with in, who knows? nor is it a truth that the knowledge of any revealed truths of God makes no man the better; for it leans on this ground, That,

2. The spirituall Law of God commands not a conformity between the understanding power of the soule and the Law, to require that the minde conceive, apprehend, and know God, and his will, as he reveales himselfe to us, which yet is included in the command of loving of God with all the heart, with all the soule, with all the strength, and so with all

What deduction the Spirit makes in the soule of an elect, knowing but a few fundamentals, and going out of this life, who knoweth?

To know revealed truths of God, is a commanded worship of God.

the minde, though that knowledge be directed to no other practice, but believe.

2. It leans upon another false ground, that to believe (I speake of an intellectuall assenting to divine truths) is being an act of the understanding, and a necessary result of knowledge doth not make a man better, which yet is most false, for beside that it is commanded, not to believe a revealed truth, is a sin, and renders men morally ill, and worse; now that text that saith, I Cor. 13. *Though I had all knowledge, faith also, though I had all faith, yea though I gave my goods to the poore, and my body to be burnt, I am nothing;* that is, I cannot bee saved, or any other then a damned hypocrite that tinkles like gold, and is but brasse: now by this reason, to give to the poore, to believe omnipotency in miracles, should not be commanded of God.

Davenentius thinks a Generall confession of the Catholicke Church sufficient, and that betweene us and *Lutherans* there is not required a confession in particulars controverted. But it is true *Lutherans* and we agree in most fundamentalls, but a confession in generall fundamentalls when expounded and believed practically by each side (as it must be) must have contrary senses to each side; now this way the *Jewes* and *Samaritans* both agreed, there was one God, and that the *Messiah* should come, and that he should tell them all things, yet one confession common to both, that each might believe and be saved was not possible, for *Christ* saith, *Joh. 4.* *the Samaritans worshipped they knew not what, but salvation is of the Jewes:* And should *Christians* and *Jewes* agree in one generall confession drawne out of the Old Testament, that there is one God, that the *Messiah* is, he that dyes for the sinnes of his people, that the Decalogue is a perfect rule, &c. we could not swear and subscribe that confession, for as expounded by the *Jewes*, it could not be the doctrine of the Old Testament, nor any part of the word of God, but flat contradictory thereunto as any point of heathen Divinity; for fundamentalls to some may be, and are untruths to others, even this, that the *Messiah Christ* is the Saviour of the world, both *Jewes*, and we say, but they meane one thing by *Messiah*, we another; so we cannot have one faith, nor one confession.

Diversious
conferences
betweene us
and *Lutherans*.

I deny not, but these were pious conferences, that at *Lipſe* an. 1631. in which there were on the one ſide, *Matthias Hocus, Polycarpus Leiferus, Henricus Haſſuerus*; on the other ſide, *Joan. Bergius, Joan. Crotius, Theophilus Nenbergius*, who went through the *Auguſtine* confeſſion and agreed in the truth, almoſt in all.

At the agreement or concord of *Marpurge*, an. 1529. were *Luther, Melanthon, Oſander, Brentius, Stephanus Agricola*, who brake not the bond of peace with *Zwinglius, Bucer, Hedion*, there preſent.

At the conference of *Wittingberge*, an. 1536. where were preſent *Capito, Bucerus, Musculus*, and other grave Divines of higher Germany; on the other ſide, *Luther, Melanthon, Pomeranus, Cruciger*, in which *Luther* ſaid, brethren, If ye teach and believe that the true body and true blood of the Lord is exhibited in the Supper, & quod hęc perceptio verè fiat, and that truly or really there is a receiving thereof, we agree as brethren; but the truth is, there were contrary faiths touching the preſence of Chriſts body and blood in the Sacrament; and therefore I humbly conceive all ſuch Generall confeſſions as muſt be a coat to cover two contrary faiths, is but a daubing of the matter with untampered mortar; much dealing like this was in the Countcell of *Trene*, in which neither *Papiſt* nor *Proteſtant* was condemned; and yet the truth ſuffered; I ſpeake not this as if each ſide could exactly know every liſt and veine of the controverſie, for we prophieſie but in part, but to ſhew I cannot but abominate truth and falſhood, patched up in one confeſſion of faith; for if two men ſhould agree in ſuch a bargain, *A* covenants with *B* to give him a ſhip full of ſpices; *B* promiſes to give an hundredth thouſand pounds for theſe ſpices, *A* believes they are metaphoricall ſpices he gives, *B* believes they are the moſt real and excellent ſpices of *Egypt*; *B* promiſes a hundredth thouſand pounds of field ſtones, *A* expects good, real, and true money; this were but mutuall juggling of one with another. It were another conſideration, if both ſides agreeing in this Generall confeſſion were ignorant, and did neither know nor believe any ſenſe that were destructive to the true and ſound ſenſe of the Confeſſion, for then they might be ſaved

by, or in one and the same faith of this General Confession, whereas now the contrary senses of this Confession makes them now not one Generall, but two particular distinct, and contradictory faiths; for the question is, whether the side believing the Generall Confession with a sense in the consequence, that destroyes the text, have any faith at all of this Generall Confession. For it is a question to me whether a Turke hath the faith of this point, *that there is a God*, since he believes positively so many blasphemous fooleries of this God, as the *Alchabon* suggesteth, and whether a *Papist* as a *Papist*, believes *Christ* to be the *only one Saviour of sinners*; since withall he believes so many thousand Gods and true Christs to be at once in sundry places, and so many blasphemies against the nature, offices, and essentiall properties of *Christ*, as the *Romish* faith teacheth.

But ye will say, it is not charity to say that *Papists* have not the faith of the one onely Saviour, seeing he would dye for that point, and for the consequences that there bee many Saviours, if the monster of transubstantiation stand, yet he neither knows nor believes the logicall consequence, nor the consequent, but hates both, to wit, if the bread bee truly and really the Saviour that dyed on the crosse, ergo, how many hoasts and consecrated breads there bee, there must be as many a thousand, ten thousand Christs and Gods, yea he would be burnt quick before he deny this truth, there is but one onely Saviour the Son of Mary; then if yee hang him or burn him for believing transubstantiation, since he is otherwise a devout, pious and just man, ye hang him for the meere ignorance of a pure logicall consequence, and for no blasphemy: and the like may be said of Familists, Antinomians, and others, who (as they say) are godly men, and cannot see the logicall consequences, and absurd blasphemies that you with your wit, deduce from their doctrine, for their soules hate these blasphemies as much as you.

They hate God, and love blasphemies in the consequence, who obstinately hold them in the antecedent.

Ans. I say not for believing transubstantiation only, men are to be hanged; the question now is of bodily punishing, hanging and burning quick, are particular kinds of punishing, in which I should be as sparing as another man, but the question may draw to this, whether the *Laws of England & Scotland* be bloody and unjust, that ordains *seminary Priests*

and Jesuits, whose trade it is to seduce souls to the whole body of Popery, to bee hanged, I conceive they are most just Lawes, and warranted by *Deut. 13.* and many other Scriptures, and that the King and Parliaments of either Kingdomes serve *Christ*, and kisse the Son in making and executing these Laws.

2. I see nothing said against bodily punishing of such as teach transubstantiation to others: for the Idolaters and Seducers in the *Old Testament* believed the same way, there is one true God *Jehovah* that brought them out of *Agypt*, *Exod. 32.45.* *Jerolcam* who made two Gods, and *Jehu* who was zealous for *Jehovah*, *1 King. 13.6.c.13.1,2,3.* *2 King. 9.25.36.* *37.c.10.16.20.21.* and *Foram*, *2 King. 5.7.* acknowledged God could kill and make alive, and was just in his promises and threatnings, yet worshipped the golden calves, those who cryed the *Temple of the Lord*, must acknowledge there was but one true God, yet they burnt incense to *Baal*, and killed their children to *Molech*, *Jer. 7.45.9.30.31.* They that asked of *Jehovah* the ordinances of their God, and fasted to *Jehovah*, *Esa. 58.1,2,3,4.* yet inflamed themselves under every greene tree, *Esa. 57.5.* and slew their children under the cliffs of the rocks: the heathen knew God, and one God, who made the heaven and the earth, and worshipped him, though ignorantly, *ayyasos Rom. 1.20, 21.* *Act. 17.23.* yet denyed and hated this logical consequence that they had forsaken the Lord, *Jer. 9.13, 14.* or *Deut. 32.18.* I forgotten the rocks that begot them, *Psa. 78.11.41.* *Psa. 107.12, 13.* that they forsake him dayes without number, yea they did more, then God required, to keep God in their minde, and not forget him as they said, they changed him into the forme of corruptible things to be memorials of God to them; and the Lord said, *Forasmuch as they refused to know me, they have said, It is not the Lord, yea: they would have dyed for it, rather then have said, there is no God that made heaven and earth.* And they did erre indeed, in a consequence, against the light of nature, yet the irreligious and wicked stopping of eyes and eares at many all consequences in matters of Religion is no inbred treasure, as is cleare, *Esa. 43.18.* They have not knowne, nor understood: for be, both shut their eyes that they cannot see, and their hearts, that

They cannot understand, 19. And none considers in his heart, neither is there knowledge, nor understanding to say, I have burnt part of it in the fire, yea also I have baked bread upon the coales thereof, I have roasted flesh and eaten it, and shall I make the residue thereof an abomination, shall I fall downe to the stocke of a tree, 20. He feedeth on ashes, &c.

Now as Israel said ever, the Creator of the ends of the earth is our God, the tree is but a likenesse and resemblance of God, Esa. 18. 18. Esa. 46. 5, 6, 7. so they denyed this consequence, ergo, a part of your God is burnt in the fire, and with the coals of your burnt God, you bake bread, roast flesh, and warme your bodies when you are cold, and worship a lye, and an abomination, as the Papists say, we adore very Christ in, and under the accidents of the bread, even the same God-man, Maries Son, who dyed on the crosse; yet they deny this consequence, ergo, a part of your God and Saviour is baken in the oven, eaten, and cast out with the draught, and a part thereof, even of the same floore and dough is made a God by the Priest, and ye say, I will bow downe and worship the residue of that which the baker did bake, and roast, in the oven, and so yee worship a lye, and an abomination, as the old Idolaters did, Esa. 44. yet the Papist will deny this consequence, that he multiplies Gods as loaves are multiplied in an oven; because as Esaiab saith, he knoweth not, he understandeth not, God hath shut his eyes; certainly that knowledge he denyes to the Idolator, is the naturall knowledge of a naturall consequence. if ye worship a bit of an ash-tree, or a bit of bread, ergo, the halfe of your God, or the quarter thereof, is baken in an oven, ergo, there is a lye, and an abomination in your right hand; then the deniall of logicall consequences in Religion, and the teaching thereof to others, may be, and is an heresie, and punishable by the Magistrate, as Deut. 13. and Exod. 32. so Christ rebukes Matth. 22. Saduces as ignorant of the Scripture, when they denyed but the consequence or a logicall connexion, as God is not the God of the dead but of the living, ergo, the dead must rise againe, and Abraham must live, and his body be raised from the dead. And 2. the Idolaters who were to dye by the Law of God, Exod. 32. Deut. 13. denyed not the true God more then our false teachers doe now. We see no reason why

none should be false teachers, but such onely as deny fundamentals, and that pertinaciously, though these by Divines be called Heretickes.

1. *Rom. 16. 17.* Paul saith, *Now I beseech you, brethren, marke them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them,* then as we are not to distinguish where the Law and the Word of God does not distinguish, so we are to count them false teachers, who lead in a faction in the Church, contrary to any doctrine of truth, whether fundamentall or not fundamentall, and to avoid them as Seducers.

They may be false teachers, and so punishable, who erre not in fundamentals.

2. *Peters* error, since he beleevd Christ was come, *Matth. 16. 17.* was not fundamentall, but consistent with faith, yet Paul withstood him to the face, because he was to be blamed, and if he had pertinaciously gone on to walke not uprightly according to the truth of the Gospel, since Paul would not have given place by subjection to such, no not for an houre, *Gal. 2. 11, 12, 13, 14, 15.* he should have been worthy of more then rebuke, yea of higher censure, the like we must say of *Barnabas* and other *Jewes*, who all sinned though in a farre inferiour degree with these, who came in privily to spy out the Christian liberty of the Gentiles to bring them into bondage, under the Ceremoniall law.

3. *Gal. 1. 8.* Paul saith, *If we or an Angel from heaven should preach (any other Gospel) then that which we have preached, let him be accursed;* which place, with good warrant, our Divines bring against the unwritten traditions of *Papists*, of what kinde soever they be, fundamentalls or non-fundamentalls, whether they be obrudged as necessary points of salvation or not necessary, but accidentalls, or arbitrary points, yet conducing for the better observing of necessary points, for I have proved else-where, that *Papists* esteem their unwritten traditions, not necessary points of faith, yea many of them to be accidentalls, serving onely *ad melius esse*, for order and decency, yea and great *Doctors* of them say, neither the *Pope* nor the Church can devise *novum dogma fidei*, a new article of Faith, or a new Sacrament: nor can we say that the adding of *Romish* ceremonialls, such as consecrating of Churches, baptizing of bells, signs of the crosse, are funda-

Divine right of Church-government.

mentall errors, and inconsistent with saving faith; the text *Gal. 1.8,9.* evinceth that they ~~are some~~ other Gospel or doctrine, beside that the *Galatians* had learned (for *Paul* taught the *Galatians* many points besides fundamentalls onely) and so that the teachers of them were accursed, and so to be separated from, rebuked, withstood, censured, yea cut off as troublers of the Church, *Gal. 5.*

4. These 10 whom the Spirit of God giveth the title due to false teachers are punishable as false teachers and hereticks, though in a lesse degree. But the Holy Ghost giveth the title due to false teachers to such as erre not in fundamentalls, ergo, the assumption is made good by *Tit. 1.13,14.* the Apostle willet them to be rebuked as, not found in the faith, as those that turne others from the truth in giving heed to Jewish fables and commandments of men, to fables and needlesse Genealogies, and vaine janglings, and strivings about the Law that were unprofitable and vaine: now these questions about Genealogies and the Law, opinions on either sides being vaine and unprofitable, and not edifying in the faith could not be fundamentall errors of themselves, and inconsistent with saving grace and salvation, but hay and stubble builded upon the foundation: yet consider what the Holy Ghost saith of them, *Tit. 1.10.* For there are many unruly and vaine talkers, and deceivers, especially they of the circumcision, 11. whose mouth must be stopped, who subvert whole houses, teaching things they ought not, 13. Rebuke them sharply that they may be found in the faith, and to soundnesse in the faith he opposeth, *v. 14.* giving heed unto Jewish fables and commandments of men that turne from the truth, *1 Tim. 6.3.* If any man teach otherwise (then I have taught: now *Pauls* doctrine of widows, of elders, and not suddenly accusing them, his charge to *Timothy* not to drinke water, but a little wine, were not fundamentalls, the ignorance whereof excludeth men from salvation,) If any man consent not to the wholesome words, even the words of the Lord *Jesus Christ*, and to the doctrine which is according to godlinesse, 4. He is proud knowing nothing as he ought, dotting about questions and strife of words, whereof commeth envy, strife, railing, evil surmisings, 5. Perverse disputing of men of corrupt mindes, and destitute of the truth, supposing that gaine is godlinesse, from such ~~come away~~; then dotting about questions, strife of words, be-

sides, not consenting to the words of Christ and doctrine of godlines, is disputing of men of corrupt minds, from which we are to turn away. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. 4. Neither give heed to fables and endless Genealogies, which minister questions, rather then edifying, which is in faith, then to preach fables and endless Genealogies which are not fundamentall errors, are yet another doctrine then the Apostles taught, and those that so teach are to be charged to teach no such thing, and so under two or three witnesses, if they wilfully continue therein, to be accused and censured, yea and we are to avoid them, and not to receive them in our houses, nor bid them God speed, and so non-fundamentalls as questions of Genealogies come in under the name of *ἐπιπορεύων* of teaching uncouth doctrine. Now sure questions of Genealogies are but the hay & stubble that are builded on the foundation, which shall suffer burning, when the teacher holding the foundation Christ shall be saved, yea such as teach circumcision, though with Christ, then must teach another Gospel, though not as necessary to justification, as Peter and Barnabas, compelled the Gentiles to be circumcised, though they believed that circumcision was not necessary to salvation. And it should be hard to assert the believing of the day of Christ to be at hand, since the believing of it was an article of faith, the time when, or how soon, in the believing Thessalonians, though they were misled by some false teachers, is nothing so fundamentall as that an error touching that time must be inconsistent with saving faith, for the Apostles said, These were the last dayes, and Christ had told, the day and hour was known to no man, no not to the Angels, yet Paul insinuates as much, as they did, ~~that~~ the faith of the Thessalonians, who made them believe, it was at hand. 2 Thess. 2.2. We beseech you brethren by the coming of the Lord Jesus -- that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

Yea, 5. We beleve with certainty of faith, many things which are not fundamentals, as 2 Pet. 3.8. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day. How many (suppose we) are in glory that dyed ignorant of this, and had not

1 Tim. 1.3.

1 Tim. 5.19, 25.

1 Tim. 6.3, 4, 5.

2 Job. 10, 11

1 Tim. 1.3, 4.

1 Cor. 3.

A. 2.

A. 1. 1. 1, 2.

3, 4. &c.

Divers things not fundamentally believed with certainty of faith.

faith, or any certainty of faith of this point, that time hath with God no coexistence of a duration long and short? Yet Peter proposeth it to bee beleaved with certainty of faith, and how many poynts of sacred history doth the Holy Ghost tell us *Heb. 11.* of *Caine* and *Abels* sacrificing, of *Abraham* sojourning in a strange Country, of *Sarabs* bearing a child in her old age, of *Isacks* blessing of *Jacob*, and *Josephs* worshipping leaning on the end of a staffe, *Moses* being hid three months, the falling of the Walls of *Jericho*, which we beleave by certainty of divine faith, that are not fundamentals? Yea, and if we beleave not whatever *Paul* and the rest of the *Apostles* have written, and what *Moses* and the *Prophets*, have said, we must take them to be false witnesses in saying, preaching, & writing what is not true, as *Paul* saith, *1 Cor. 15. 15.* and the *Apostles* sayth, *Act. 5. 32.* And we are his witnesses of these things, and so is also the Holy Ghost. Now these things referre not onely to Christs death and resurrection, but to poynts not fundamentall: as namely who were the Instruments of his death, even the high-Priest, Pharisees and cheife-Priests, ver. 30. Whom yee slew and banged on a tree, *Act. 4. 10.* Whom yee crucified, *Act. 2. 36.* Whom yee have crucified. Now the *Apostles* and the Holy Ghost were witnesses of the truth of both fundamentals and non-fundamentals, of all that *Iesus* began to doe and teach, untill the day he was taken up to heaven, as is cleare, *Act. 1. 8.* Ye shall be witnesses unto me both in *Jerusalem* and in *Judea*, and in *Samaria*, and unto the uttermost part of the earth, *Luke 24. 48.* Ye are my witnesses of these things, that is, ver. 44. Of all things that must be fulfilled which were written in the Law of *Moses*, and in the *Prophets*, and in the *Psalmes* concerning me, when the witnessing of the sacrifices, types, and particular ceremonies that shadowed out Christ, of his being borne in *Bethlehem*, *Mic. 2.* of his being crucified between two transgressors, *Esay 53.* of his riding to *Jerusalem* on an Asses colt. *Zach. 9.* Of his casting out buyers and sellers out of the Temple, through his zeale to the house of God, *Psal. 69.* of the betraying of him by *Judas*, and many historicall things that are not fundamentals, yet all these were a part of the *Apostles* and the Holy Ghosts testimony, *Act. 5. 32.* And to be beleaved with divine certitude of sav-

ing faith, no lesse then the Articles of fundamentalls, that Christ was the *sonne of man*, and died for our sinnes and rose for our righteousness, except we say that the Apostles are false witnesses, and make God a lyar, in saying that *Judas* betrayed him not, and that *Barrabas* a Murtherer was not preferred to him, 1 Cor. 15. 15. Job. 3. 33. 1 Job. 5. 10. For if we give God the lye in non-fundamentals, and turne non-fundamentals into controversies and conjectures, and thinke we must beleve fundamentals, one or two fixedly and peremptorily, and lead a good life, and so we are saved but not otherwise, but as touching non-fundamentalls, we may beleve these with a reserve and a demurre, and may beleve them for a day, or an houre, and deny them to morrow, and again, bee carried about with a new wind of doctrine and beleve the third day, and deny them the fourth day, beleve them the fift day, and deny them the sixt day, and so make a whirly-gigge of our faith, and a new faith for a new-moone, or for a halfe, and a quarter moone, as the *Independents*, in their Apology makes this a principle of their faith to beleve these things so, as wee leave roome for a new light to cast a board again at the blowing of the wind of a new phancy (of which we have seene more in the Assembly of Divines, these four years, past then we desire to see in any that professe godlinesse) and as the *Holland-Arminians* say (from whom new lights or old darkneses have their rise) *a faith of a thousand yeares may be the worst of all, which (say we) is most false, a false opinion of God, and a thousand yeare old lye, a gray-haird untruth is the worst of conjectures, but faith it neither is, nor can be called. But the late Independents, and the new Libertines of England do only say such a monthly faith is to be tollerated because of the darkenes of our mind in the matters of God, which yet is faith, not but a conjectural opinion. But they say, by a command of God, we must have no other faith except in some few fundamentals, and no man since Adam died (except the man Christ) ever knew or could determine how few, or how many, so our faith in fundamentals in that, totters, for they say, these precepts and commands of the Holy Ghost. Try the spirits whither they be of God or no. Try all things, hold that which is*

Rem. in apo. f.
7 fides millina-
ria potest esse
omnium pessima.
Beleeving of
truths revealed
of God with a
reserve blas-
phemous, and
concerning
believers
in *Scepticks* and
Nathaniels,

good, & the example of the noble *Berians* who examined *Pauls* doctrine, by the Scriptures, doth lay a divine command on them to beleeve non-fundamentals with a reserve. Yea they say with the *Arminians*, &c. that it is against liberty of prophesying, whereas liberty of lying in the name of the Lord is of the devil, who hath taken liberty or rather helith licence to lye from the beginning, & they say, it is against our growing in knowl dge, and the prayers of the Saints that God would open their eyes to see the wonders of his Law, and lead them into all truth, and against the propheties that in the last days the earth shal be filled with the knowledg of the Lord, the light of the moon shal be as the light of the sun, and the light of the sun, as the light of seven days, and the day star shal arise in the hearts of many, and the spirit shal be powred on all flesh, young and old, maids and children. To all which I say, either the Spirit of God moves men to the faith of this (there is no Church visible on earth, but such as is constituted of beleevers, such as those of *Corinth*, and *Rome*, and others were, after they were planted and watered by the *Apostles*) or no. If no, they have not faith of it, and so it is. 1. No truth* of God, to *Independents*, &c. for which they can suffer, but a meer opi-

Beleeving with
a reserve against
the motion of
the Holy Ghost

nion, then they cannot suffer for it in faith, and to beleeve any truth of God because the Lord so saith, is wrought only by the *Holy Ghost*, if it be wrought by the *Holy Ghost*, then it is a truth of God, and a divine truth, for the *Holy Ghost* moves no man to beleeve a lye, for a truth of God, if it be a divine truth then doth not the *Holy Ghost* will you so to beleeve it for a truth, as you must upon a new light beleeve the contrary to morrow. For I renew the argument in its full strength, touching the faith of the contradicent which you beleeved the last day, either the *Holy Ghost* must move you to beleeve that contradicent as a truth of God, or no: I say, It is not divine faith you have of it, if yea, then the faith of the former was the beleeving of a lye, so that you must make the *Holy Ghost* the father of beleeving a lye. 2. The object of divine faith a lye.

Beleeving with
a reserve against
the stability of
faith.

2 This is to teach us to be carried about with every wind of doctrine, whereas faith of fundamentals or non-fundamentals is to beleeve a truth, because so saith the Lord, that cannot lye, nor speake untruth, but you will men to beleeve these non-fundamental truths, so as they may bee as well lyes as divine truths

3 These

3. These Precepts, *Try the Spirits, Try all things*, enioyne an examination of fundamentalls, as well as non-fundamentalls: and what reason have Independents to say these Precepts hold in non-fundamentalls onely. Mr. *John Goodwin* with better ground faith, they hold in all, for must we hold that which is good onely in non-fundamentalls? And did not the *Bereans* try *Pauls* doctrine by the Scripture, in the most and onely necessary fundamentall which *Paul* preached, that *Jesus Christ was the Messias that dyed, rose againe*, Act. 17. 3. and are therefore commended by the Holy Ghost, v. 10. 11? above those of *Thessalonica*, and must wee beleeve every Spirit who preach fundamentall truths, or fundamentall errours, who say Christ is not yet come in the flesh, upon trust? the contrary of which *John* expressly enioyneth, 1 *Joh.* 4. 1, 2, 3: yea we are rather to try fundamentalls, and to walke upon sure and unmoveable principles, since an error here hazardeth our eternall salvation, and is of as great concernment as our souls are, but errours or mistakes in non-fundamentalls, though they bee sinnes, yet are consistent with saving faith, and the state of salvation.

Againe, trying of all things, and spirits, enjoyned by the Holy Ghost.

4. *Try all things*, try the spirits, must have this sense, beleeve what ever God saith, be it fundamentall or non-fundamentall, not onely after you have searched the Scriptures; and found it agreeable thereunto, as the *Bereans* did, but though you finde it consonant to the writings of the Prophets, and Apostles; yet because you are not infallible, nor the Spirit that leads you therein infallible, beleve it with a reserve (say the Independents) and with leaving place to a new light, so as you must beleve it to day to be a truth of God, to morrow to be a lye, the third day a truth, the fourth day a lye, and so a circle till your doomsday come, so as you must ever beleve and learne, never come to a settlement and establishing in the truth; but dye trying, dye doubting; dye with a trepedation and a reserve, and dye and live a Scepticke, like the Philosophers that said they knew nothing, and I thinke *Libertines* cannot but be Scepticks, and there is more to bee said for the Scepticisme of some, then the *Libertinisme* of others.

5. Would these Masters argue formally, they must say what ever doctrine, we are to try before we receive it; that we may uncompeledly receive and beleve it, after tryall that ought to bee tolerated by the Magistrate in doctrine and practice, or profession suitable thereunto before men.

I would assume, But whether there be a God, and but one God, and all fundamentalls or non-fundamentalls, be divine truths; yea, and whether fornication be sin, and plurality of wives, and community of goods, and spoyling of wicked men of their wives, and their lands, and possessions, as the Israelites spoyled the *Egyptians*; are such truths that we must try before we receive, beleve, and accordingly beleve and practice; ergo, the Magistrate is to tolerate fornication, plurality of wives, spoyling of men of their possessions and goods, and community of goods; but the conclusion is absurd and blasphemous, and against the Law of nature; for if there be no Magistracy, nor violence to be done to ill-doers under the New Testament, neither must we defend our owne lives, nor flye, nor resist injuries, but turne up the other cheeke to him that smites the one, and if a man take your cloake, give him your coat also, according to the sense that *Anabaptists* put on the words; yea and cut off your hands and feet, plucke out your eyes, if they cause you to offend and shed your owne blood, which is the greatest and most unnaturall violence that is.

6. The sense of this (*Try all, and hold that which is good*) must be, Try and search the true senses of divine truths, and then having tryed and beleved, hold the truth, and beleve it for a day, and yeeld to the light of the just contrary to morrow, and having found a contrary light, try that the third morrow, and yeeld to another new and contrary light the third morrow. Now the Holy Ghost must command doubting by that meanes, and doubting till we lose faith, and finde it againe, and lose it againe in a circle, and if we must try *all things*, and try *all spirits*, the *Bereans* must try their owne trying, and their owne doubtings and beleaving, and so into infinite; and when they finde Christ to be in *Pauls* doctrine, and that of *Moses* and the Prophets, yet must they try and doubt, and beleve the doctrine of the

Prophets and Apostles, and of the Holy Ghost, with the Libertines reserve, waiting when the Holy Ghost shall give himselfe the lye, and say, I moved you to beleeve such a truth, and such an article of faith the last yeare, but now after a more deepe consideration, I move you to beleeve the contrary, yet so as yee leave roome to my new light.

7. The sense also of these (*Lord enlighten mine eyes*) that I may know thee with a fuller evidence not of Moon-light, but of Day-light, or as of seven dayes into one, bee this, *Lord open my eyes, and increase my knowledge; grant that thy holy Spirit may bestow upon my darke soule more Scepticall, conjecturall, and fluctuating knowledge to know and beleeve things with a reserve; and with a leaving of roome to beleeve the contrary to morrow of that which I beleeve to day, and the contradictorie of that the third day which I shall beleeve to morrow, and so till I dye; let me, Lord, have the grace of a circular faith, running like the wheele of the wind-mill; for the growing knowledge we seeke of God as in a way of growing ever in this life, till grace be turned into glory, 2 Pet. 3. 18. if our growth of knowledge stand, as Libertines say, in a circular motion from darknesse to light, and backe againe from light to darknesse, like the motion of a beast in a horse-mill, so as I know, and learne and beleeve this topicke truth of faith to day, I unknow, I unlearn and deny it to morrow as an untruth: And againe, I take it up the third day as a truth; then we seeke in prayer not settled and fixed knowledge, and a well-rooted faith of truths to beleeve them without a reserve, or a demurre, to send away the opinion I have of this non-fundamentall or fundamentall truth as a grosse mistake, and to welcome the just contrary opinion as a truth: And againe, to send it away upon a new light, &c. now this is but a mocking of God to pray for his Spirit that wee may barter and change opinions with every new Moone; for our prayer for new light, is not that the Holy Ghost would teach us faith and opinion of truths and falsehoods in a circle; but that God, 1. Would give the Spirit of revelation to see Gospel truths with a cleare revelation of faith. 2. That hee would be pleased to cause that light by which we see the same ancient Gos-*

Faith with a reserve against our prayers for knowledge, and growing therein.

spel-truths, shine more fully, with a larger measure of heavenly evidence. 3. That our light may so grow into the perfect day, that we see new deductions, consequences, and heavenly new-fresh conclusions from the former truths of God. But by scepticall faith, we pray that God would give us a contrary new light, to get a new faith, of truths, formerly beleeved contradictent to the word of God, and to that faith which produced joy, yea joy unspeakable and glorious, 1 Pet. 1.7,8. and glorying in tribulation, and sweetnesse of peace, Rom. 5.1,2,3. for this is not the light of the Moone turned in the light of the Sun, or of the Sun, as seven dayes in one, but light turned in night darkenesse, the truth in a lye, and the Spirit of truth made the father of lyes

The Holy Ghost bids us not beleeve with a reserve.

8. The Apostles never bid us know any truth of God with a reserve. Libertines bi. us, the Apostles, and the Holy Ghost in them, bids us know assuredly that Jesus is Christ the Lord; they exhort us to bee rooted and established in the faith, Col. 2. to be fully perswaded of all, both fundamentalls, and the historicalls, of the birth, life, miracles, words, facts, death, sufferings, and buriall, resurrection, ascension, &c. of Christ, as Luke exhorteth Theophilus, Luke 1.1,2,3. yea the Apostle clearely Heb. 5. exhorteth to the faith of many points concerning Christ, beside the first principles of the Oracles of God; that of Catechetick points fit for babes who have not stomachs to beare stronger food, v. 12.13. 1. Because he rebuketh them for being dull of hearing, which is opposite to being teachers of the word of truth to others; which must insinuate they were to have faith, and not conjecturall and fluctuating opinions of the things they were to teach. 2. He reproveth them for that they had not their senses exercised to discern good and ill, and that they were unskillfull in the words of righteousness. 3. He exhorteth them, chap. 6.1. to be carried on to perfection, beyond the principles of the doctrine of Christ. Now to be carried to know all, except some fundamentalls and principles with a reserve and a doubting of the truth, is not to have the senses exercised to discern good and ill, nor to be skillfull in the word of truth, nor to goe on to perfection, but to stand still; as in a horse-mill, and be at the same perfection of knowledge.

ledge in knowing and beleeving all, even fundamentalls, say some, or all non-fundamentalls, say other *Libertines*, with a reserve, and a resolution to judge them all falsehood and lyes.

9. It argues the word of God, of obscurity and darknesse, as not being able to instruct us in all truths, and renders it as a nose of wax in all non-fundamentalls, histories, narrations, &c. in which notwithstanding the Scripture is as evident, plaine, simple, obvious to the lowest capacities in most points, except some few Prophesies, as it is in fundamentalls, and layes a blasphemous charge on the *Holy Ghost*, as if hee had written the Scriptures, upon an intention that we should have no assured and fixed knowledge, no faith but a meere probable opinion, a conjecturall, dubious apprehension of truths, with a reserve to beleeve the contrary; as if the Lords purpose had beene that we should all be Scepticks, and ~~day~~ doubting: and how then can God in justice punish any man, for not beleeving and doing the will of our Master and Lord? If it bee impossible even by the light of the Spirit to know his will in whole (as some say) and in the most part (as others say) yea it must not be our sinfull darkenesse in that wee cannot beleeve most of the matters of God, but with a reserve, but it is the will and command of God we doe so: and how shall we know the second faith contradictory to the former to be the minde of God, and not the first, and the third, and not the second; and the fourth; and not the third, and so to the end? since we are to beleeve all the foure with a reserve, and all to our dying day with a reserve for the word is alike dubious now as in *Pauls* dayes: and since the Apostles charge us to beleeve and be comforted in beleeving the truths which they beleeved, not as *Apostles*, but as Christians, and as fellow-Citizens with us, we must say that the *Apostles* also beleeved with a reserve, which is blasphemous.

To All our practises according to fundamentalls or non-fundamentalls must bee in faith, that is, with a perswasion that what we doe is according to the revealed will of God, otherwise we sin, *Rom. 14. 23.* and are condemned in all we doe. But if this faith with a reserve, be the rule of our practise,

To beleeve with a reserve contrary to our doing and suffering for truth in faith.

we can do nothing in faith, but with a resolve upon doubting: so what you doe, may as possibly be murder, idolatry, stealing, lying, as obedience to God, yea, you must believe, that what you do to day is lawfull, but yet so, as to morrow you must believe upon a new light, that it is unlawfull and sin, yea, and this makes the erroneous conscience the rule of your faith, and practise, for if the holy ghost command you to believe such points, with the faith of a reserve, he must command you to practise, according to the present faith that he commands you to have of those truths. But the present you have, may be the beleife of a lye and a blasphemous untruth, and so the ten Commandments should bee a rule to no man. But his erroneous conscience, if then he believe that it is such acceptable worship as God craved of *Abraham*, that you sacrifice your Sonne to God, you believe it with a reserve, and you are to practise it with a reserve, and obliged, to practise what you are obliged to believe: but you are obliged to believe with a reserve, that it is acceptable service to God to sacrifice your child to him; for it is a non fundamentall not clearly determined in the word, at least it is contraverted by many that goe for godly people. Now if so, God shall oblige men to sin and not to sin; to doe his revealed wil, and not to doe his revealed wil, in the same commandment, which were blasphemous, now that we are to practise according to our faith of reserve. I prove by the doctrine of *Libertines*, for they teach a man is to suffer death, and any torment, rather then that he say, *there bee three persons in one God, and two natures and one person in Christ*, and that *Presbyterian Government is lawfull*, that the *Christian Prince is to punish false teachers* if he believe in his conscience, though hee is to believe with a reserve and doubtfully, that these are truths contrary to the word of God, then is his faith with a reserve, which may be the faith of a lye, his onely obliging rule of his practise, according to the way of *Libertines*. I confesse hee is rather to suffer death then to profess any doctrine contrary to the dictates even of an erroneous conscience, because he should choose afflictions rather then sin. But when we are commanded faith

faith with a reserve, as they say, we are commanded to believe a lye (which is blasphemous) and what we are commanded to believe by the Lord in his word, that must be an obliging rule to our practice, and so must we be obliged to sin; nor can it be said to offer your child to God in a sacrifice, is against the light, and a cleare Law of nature, and a fundamentall error; for in this dispute *Libertines* arguments are for a toleration of all, whether they erre in fundamentalls or non-fundamentalls, nor can they determine what is of their owne naturall, are controversall and disputable to humane reason, and what not; for we either speake what are *de facto* actually controverted, in all the Christian world, or what be those that in regard of their disproportion to humane reason, of their owne nature, may be controverted.

2. Or we speake of those which are not controversall amongst Christians, who acknowledge the *Old and New Testament*, to be the word of God; and what are not clearely determined in the word; and touching the former, there is nothing we know not controverted in the Christian world, except that there is a God; and that is also controverted two ways: *Atheists* so farre winke, though nature cannot, no not in *devills*; and godlesse men run it selfe starke blinde, as they deny there is a God, out of malice. 2. They cavill at all arguments brought to prove that there must bee a God, though they be strong enough for the wit of the devil to answer.

Now for these that are of their owne nature controversall (though no truths, especially truths revealed and spoken by the God of truth, are in themselves controversall; or such as can bee opposed) yet are there two sorts of truths that are in relation to humane reason controvertible. 1. The principles of nature that God is, that he is infinite, omnipotent, just, mercifull, omniscient, &c. to be loved, served, obeyed, &c. that superiours and parents are to be honoured; our neighbour not to be hurt, that wee should doe to others as we would they should doe to us, are not of themselves controversall; but the practicall conclusions drawne from thence are controversall in regard of our darkenesse, as polygamy, community of goods,

Two distinct-
ions necessary
touching con-
troverted
points.

Some things of
their own na-
ture not con-
troversall, yet
the deductions
from them to
our blinde na-
ture, are con-
troversall.

Fundamentalls
of faith most
controverſall
to our blinde
nature.

all theſe, whether the Saints may rob and ſpoyle wicked men of their poſſeſſions, and kill them upon the right and authority of ſabatſhip, are of themſelves controverſall in relation to our nature who acknowledge Scripture to bee the word of God; but for ſupernaturall truths that cannot finde lodging in the ſphere, or under the ſhadow of naturall reaſon, ſuch as the doctrine of one God in three perſons of the incarnation of two natures in Chriſt, of the imputed righteouſneſſe of Chriſt, of ſalvation by beleevving in a crucified Saviour, the reſurrection of the dead; and thoſe that are not knowable but by ſupernaturall revelation, though they be the fundamentalls of the Chriſtian faith, yet are they more controverſall of themſelves then the moſt part of non-fundamentalls, as *Job. Goodwin* does rightly obſerve, for nature hath more ſhadow of reaſon to cavill and plead againſt theſe, then any other truths; if then no coercive power ought to be uſed againſt ſuch as teach errors contrary to the word of God, and againſt fundamentalls, becauſe ſuch points are controverſall, there is farre more warrant to free thoſe from all coercive power who deny all principles of the Chriſtian faith, and turne ſo from the faith that they deny the word of God, the ſpokes of the *Old and New Teſtament*, to be any thing but phanſied fables, becauſe they teach things moſt controverſall; and ſo upon the grounds of *Libertines*, one Catholicke toleration is due to all; and if any ſhall turn *Jew or Mahometan, or Indian or Heatheniſh* in his Religion, having been a gloriſting ſtar in the Firmament of Chriſtianity, & ſhould pervert the right wayes of the Lord, with *Elimeas*, the *Magiſtrate* hath nothing to doe to puniſh him, though he carry Navies, and millions of ſoules to hell, yea, nor is he to be rebuked nor declaimed againſt as a childe of the devill, and an enemy to all righteouſneſſe, but with all meekneſſe and gentleneſſe to be inſtructed, for rebuking of him thus, is as unjuſt, ſince it is not in his power what he thinks or apprehends for truth, or what not, (ſay *Libertines*) as to command the Sun to ſhine at midnight.

CHAP. VII.

What opinions may be tolerated, what not.

BUt are there no far off truths at all, to be tolerated? do not learned men give divers and contrary expositions of one and the same text of Scripture? and hath not the Church suffered errors and erroneous opinions in godly learned men all ages even in *Tertullian*, *Augustin* and others? and have not implored the sword of the Magistrate against them, though all errors printed and preached hurt the soules of others more or lesse.

Ans. Some errors are about things that God hath left indifferent, for the time, as opinion and practises, about meates and dayes, *Rom. 14.* *I Cor. 8. c. 10.* in these, God gives an indulgence, and bids us so long as the date of indifferency endureth, bear with the weaker, but *Rom. 14. I Cor. 8.* you shall not finde that *Paul* beareth with the unlimited practise of dayes and meates absolutely, and in all cases, as for the case of scandall, *Paul* sharply rebuketh the practise, to the scandalizing of the weak, and calleth it soul-murther, and here it is like the Church may suffer sinfull ignorances, for as the Magistrate is not to punish all externals, sinnes of infirmity against the second table, for then humane societies must be dissolved, and could not subsist, except there be a reciprocall yielding to the infirmities of men, as they are weak and fraile; as we must not make a man an offender for a word, though it bee a hasty and sinful word, even in a family where the Lord of the house hath the power of the rod, and proportionally in other societies, we would heare *Solomon* saying, *Eccles. 7. 21.* *Also take heed to all words that are spoken, lest thou beare thy servant wise thee.* So it would appeare, that some lower errors, that are faire off, without the compasse of the ordinary discerning of man, and lye at a distance from the foundation (as fundametals, and Gospel-promises, lye neare the heart of Christ) may bee dispensed with, as a conjecture, what became of the meate that Christ ate after his resur-

Some far off errors may be tolerated.

rection, when he was now in the state of immortality, and some probable opinions that neither better the holder, nor much promote or hinder the edification of others, are not much to be heeded, save that curiosity in them is sinfull, and happily may bee tolerated: or whether the heavens and earth, after the day of judgement, shall be annihilated and turned to nothing, and be no more; or if they shall be renewed, and delivered from vanity, and indued with new qualities to stand still as lasting and eternall monuments and witnesses of the glory of God *Creator, the Man-Christ*; and the redeemed in heaven in soule and body, live in glory to be eternall lectures and testimonies of the glory of the Lord, Redeemer and Sanctifier of his people; which latter seemeth most probable, and the Scripture may seeme to say much for either side.

2 For diverse expositions of one and the same text, as that, *we looke for new Heavens and new Earth*, when neither of the expositions so farre as is revealed to the godly and learned, who in this life doe but know and prophesie in part, doe neither hurt the fundation, nor crosse any cleare truth, that is non-fundamentall, we think the opinions of both may be tolerated, even though the one of them be in it selfe an errour, and that upon the ground that Church and Magistrates both are to tolerate, not to punish these infirmities, against both tables, that are the necessary results of sin originall, common to all men, as men, bearing about with them a body of sin. And the like I say of other the like opinions about matters of religion, and especially matters of fact, as the virginity of Mary for all her life.

Schisme and
actuall gather-
ing of churches
out of churches
cannot be tol-
lerated.

3 Such opinions and practises as make an evident schisme in a Church, and set up two distinct Churches, of different formes of Government, and pretending to different institutions of Christ, of which the one must by the nature of their principles labour the destruction of the other, cannot be tolerated, &c. for each pretending their fellow Churches to bee of man, and so of the devill, though they should both make one true invisible Church, agreeing in all fundamentals, and many other truths, yet sure the whole should

should be a Kingdome devided against it selfe, and this destroyeth peace and unity. And if *Paul* could not indure the devitions of one and the same Church of *Corinth*, though they pretended not to be different Churches, for those that said they were of *Paul* professed they could not be disciples of *Peter*, but he sharply rebuked them as carnal men, and such as devided Christ, and by consequence must say, *Paul* was crucified for them, and was their redeemer, and so, if obstinately they had proceeded in that separation, *Paul* would have gone on to higher censures of the Church: farre more could he not endure gathering of true Churches out of true Churches, which is the professed practise of *Independents*: and yet both sides pretending the spirit of discerning; could say, the spirit testifies to my soule, that *Paul* is the onely called preacher, and the other, nay but to my discerning *Cephas* or *Peter* is the onely man, that I can heare or follow. And a third, nay, not any on earth, nor any ministry will I acknowledge, but *Jesus Christ* whom the heavens must containe till the last day, is my onely, onely preacher, now if a *Jezabel* come in and say no ministry is to be heard but Christ, and turne away all from hearing the word, and not suffer *Sergius Paulus* or any other to hear *Paul* or any godly minister, sure *Jezabel* should be a perverter of the right wayes of the Lord, and so not to be suffered.

4 As touching opinions more manifestly erroneous as *Justine Martyr* his saving of men ~~in error~~, if they used the light of nature wel, though they were ignorant of Christ, the *Monianisme* of *Terrullian*, and his way of damning second marriage (which the very *Jesuit Toletus* comment. in *Joan*. Said he wrote contra fidem Catholicam against the Catholick faith) and *Augustine* his condemning of all infants dying without *Baptisme*, and *Origen* his hintings at a sort of purgatory after death, the greek fathers, their presciencie of good works, and faith as the causes of predestination, their *Pelagianisme* and *Semi-pelagianisme* touching mens freewill beginning and meeting Gods grace, especially, hard sayings of *Crysostome*, *Grego. Nyssinus*, and others, and the incongruous words of *Hieronymus*, nostrum est incipere & Dei sequi. Their immediate extolling

extolling of the *Bishop of Rome*, for personall gifts, their orations of and apotrophees to the *Martyrs* dead, with an ~~inconsistency~~ with that doubtlesse condition, if there be any feeling of our affaires in the dead, which was the ground worke of invocation of Saints, it is a question and to be proved, whether the Church and *Christian Magistrate* (when there were any) should tolerate these, for some opinions of truths are as brasse, so as we cannot put a stamp of necessity of edification on them, and some are peeces of gold and foundation stones, so other truths are neare of blood to fundamentalls, and pinnings in the wall, though not foundations; and because the want of them may hurt the wall, they must goe as peeces of current silver.

The place Ro. 14. willing us to receive the weak, no plea for tolleration.

Onely two or three objections must be removed; As 1. *Rom. 14.* They erred against a Law of God, who kept dayes, and abstained from meats; concerning that the conscience of Gods Law, did injoyn such a practise, whereas there was no such Law now; the Apostle was perswaded there were no creatures uncleane now; but to him, who, through error of conscience, believed they were uncleane, v. 14. Yea the earth being the Lords, they might eat swines flesh or meats, though sacrificed to Idols, without conscience of a Law, 1 Cor. 8. 8. 10. yet Paul is so far from censuring such weak ones, that he bids receive them as brethren, and not trouble them with thorny disputations.

Ans. Paul bids receive them, ergo, he bids tolerate them all together; it follows not, he will have them informed that there is no such divine Law that presseth them, and so a morall tolleration of not refusing their error is denyed to them.

2. He bids receive them in a practise in it selfe, for that time, indifferent (for 1 Cor. 8. 8. Neither if they did eat, were they the better, nor if they did not eat, were they the worse) but onely erroneus in the manner, because of the twilight and sparklings of the light of the Gospell not fully promulgated to the *Jewes*. Will it follow that the *Jewes* should be tollerated still, and perpetually to circumcise and keepe the Ceremoniall law, and to teach others so to doe? for *Libertines* contend for a constant and perpetuall tolleration of all Jewish and sinfull practises.

Ob. 2. *Paul speaking of Ceremonies, Ph. 3. 15. saith, Let us therefore, as many as be perfect, be thus minded, and if, in any thing, ye be otherwise minded, God shall reveale even this unto you. 16. Nevertheless wherunto we have attained, let us walke by the same rule, let us minde the same things.*

Ans. This is the onely Maine Charge abused for liberty of conscience; which yet crosseth it, but favours it, now. Paul giveth two rules, neither of them are for tolleration, but against it; the one is for the minde within, the other for the practice without: for the former, he willesh all the perfect to minde this, that is, to endeavour Pauls one thing, and to be followers of him, v. 17. forgetting that which is behind, and pressing toward the mark, and if any be otherwise minded in the matter of circumcision, if he minde the journey toward the garland, God shall cleare his doubts to him, there is nothing here for Libertines, except we say, let all the godly minde to walke toward the garland, by practising circumcision, (as if that were the way,) and by tollerating of others to practise Jewish Ceremonies, and if they be otherwise minded, God shall reveale their error, but in the meane time we are to suffer them to minde that, for the which Paul saith, their end is destruction, their belly their God, and they are dogs and evil doers, vi. 2. 3. as for the other rule of practice, v. 16. If it plead for Libertines, the sense must be, as far as we have obtained the minde of Christ let us practise, that is, let us be circumcised, and teach and professe and publish to others, all the heresies and blasphemies that seeme to us to be true doctrine according to this rule, and let us minde the same thing, let us contend for the garland, and walke according to our conscience our onely rule, and practising unlawfull ceremonies; and publishing and professing all the heresies we can, we minde the same crowne and garland. Now except walking according to the rule be restricted to carefull and diligent practising of these things in which we all agree, which must exclude a practising or publishing of doctrines controverted, and that we should abstain from practising and publishing of opinions in which we agree not, nothing can be extorted hence in favour of tolleration. Our brethren say, Let us gather Churches out of true Churches, and separate our selves from true Churches, and preach Familisme, Antinomianisme, Arri-

The place
Philip. 3. 15.
Let us walke
according to
the same rule,
and nothing for
tolleration.

anism, and what noe? and then we walke according to the same rule, which must be most contradictory to the mind of the Holy Ghost, and therefore Libertines durst never draw a formall argument for tolleration out of these or any other places, but bring us such reasons as by the nineteenth consequence comes not up to the purpose; for by the glosse of Libertines, Let us walke according to the same rule, must be, Let us practise and walke (for it cannot be meant of heart opinions) according to the known rule conceived by our conscience to be right (though it may be wrong and sinfull) and so let us be circumsised, and make a sinne short in the flesh as the false Apostles did, for if some believed circumcision, and the Law to be necessary for justification, then Paul must bid them walke contrary to their light, and then the perfect had attained light to practise unlawfull Jewish ceremonies.

CHAP. VII.

Whether heresie be a sin, or a meer error and innocency whether a hereticke be punishable. *Remonstrant. Apologia p. 40. P. 268. Simplices nuda heresis est merus error qui in mente errantis tantum locum habet. error nec obiectum nec causa punitionis est, error enim merus errantem non creditur erga errantem exercere quidem potest, animus hominis impio humano non subiacet solus Deus mentibus imperat, cogitationes humana libera.*

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What is naked and innocent simple heresie, (say the Belgick Arminians) but a more or lesse error, or in heresie only error (say they) which hath place in the mind of him that erreth: not error sufficient to constitute a thing heresie, nor if it were, is it the object or cause of any punishment, a meer error does not get out of him that erreth, he that erreth cannot be punished because of his error, not liable to any command, each God commandeth mankind, free from paying tribute to men, pertinacy is not of the nature of heresie, nor blasphemy, nor if they were, can hereticks therefore be punished? nor doth sedition make heresie punishable, so they make heresie nothing but a name, who (say they) can say a heretick is an evil doer? will doers confesse their wickedness, and know them to be worthy of punishment, by the Law of God and man: hereticks deny they are hereticks, or that they have any bad opinions, or that they blaspheme, they professe the contrary, that they are ready to dye at hands of hereticks rather then they should blaspheme, they are ready to dye rather then they should seduce, hereticks seduce not, that they may seduce, but that they may reduce

ment to a better minde and save them from eternall destruction. So *Libertines* make *heresie* a meere error of the minde.

After. 1. But 1. Though neither we nor *Libertines* could define Idolatry nor murther, nor adultery, yet sure the Law of God condemnes Idolatry, murther, adultery as sins; this is the custome of jugglers and sophisters, who deny there is such a thing as robbing, or hedge-robbers, why, what is an hedge-robbing? you cannot define it, and not one of twenty, agree with another what hedge-robbers are, therefore there is not such a thing as an hedge-robber. Nor doe forcerers confesse they are forcerers, nor can you tell what forcey is; and there is not such a thing in the world: so many argue.

After. 2. Heresie is not a meere error, nor innocency, but a hainous transgression against God. 1. Because Paul, Gal. 3. ver. 19, 20, 21. reckoneth heresies among the workes of the flesh, with Idolatry, witchcraft, envy, strife, and sedition, then it is a worke of the devill, and of sinfull flesh. 2. That which God permitteth, that those that are approved may be made manifest in the Church of Christ, that must be a sinne, but such is heresie, 1 Cor. 11. 19. 3. Grievous wolves not sparing the flocke, false Propheets, and false Christs, who deceive (if it were possible) the very elect; such as make their Disciples twofold the children of the devill, thieves and robbers; who come to steale and to kill, and to drinke the blood of soules; these who subvert whole houses, and whose word eat as a gangreen, are not innocent, and simply erring men, nor is their error, simple error, but a high transgression against God; but such are heretickes. *Mat. 23. 29, 30. Mat. 24. 24. Mat. 23. 15. Job. 10. 8, 9, 10. Tit. 1. 11. 2 Tim. 3. 17.*

4. These who are deceivers and deceived, unruly, and vaine talkers, to be rebuked sharply, that they may be sound in the faith; and these, whom we are not to receive into our houses, nor bid them God speed, least we be partakers of their evill doings, these of whom we are to be aware, lest they infect us; and whom we are, after once or twice admonition, to reject, and from whom we are to turne away, must bee such as doe more then simply erre in minde, and their errors being so pernicious must come out of him that erreth, and subverteth whole houses, and lead silly women captive laden with divers stuffs, and must be subject to commands of those that are in place, since they are to be sharply

Heresie proved to be an hainous sin.

rebuked, are not innocent, but doe grievously sinne and are punishable. But such are hereticks, Tit. 1. 11, 12, 13, 2 Joh. 10. 11, 12 Tim. 4. 15. Tit. 3. 10. 2 Tim. 3. 5. Such as doe evil and that as false teachers, and resist the truth, as Jannes and Jambres resisted Moses, and doe Paul and the faithfull preachers of the Gospell much evil, in perverting soules and in withstanding the gospel, as Alexander the copper-Smith did, who subvert whole houses, lead soules captive, deceive many, who speake words which eat the soules of many as a Canker, and subvert the faith of many, though they deny they doe evil, or seduce any, or that they intend to seduce any, are evil doers, not innocent. But such are Hereticks who privily bring in damnable heresies, and make merchandise of men, with faire words, and buy and sell soules, 2 Pet. 2. 1, 2, 3, 4. 2 Tim. 3. 8. 2 Tim. 4. 14, 15. 2 Tim. 3. 6. 2 Tim. 2. 17, 18. 6 These cannot bee innocent, nor free of all commands, rebukes, punishment, whom the holy Ghost stiles proud, perverse dissenters, men of corrupt minds, destitute of the truth, 1 Tim. 6. 4, 5. False Christs, Matth. 24. 24. Deceivers, Tit. 1. 11. Men of corrupt mindes, reprobate concerning the faith, 2 Tim. 3. 8, 9. Whose folly shall be made knowne to many, who are selfe condemned, as knowing (if they would not winke and shut their eyes at noone day) that they deceive, and are deceived, Tit. 3. 10. 7 These and many other things in these seducing teachers doe evidence that heresie, and seducing teaching of Hereticks are not a simple disease in the mind, since they are willingly ignorant, 2 Pet. 3. 7. Staves as such as believed Baal to be God, and worship him, are such of whom the Lord saith, Jer. 9. 6. Through deceit they refuse to know me, saith the Lord. The Holy Ghost saith they doe much evil, resist the truth, buy mens soules as if they were Merchants; are perverse dissenters, are proud, unruly, talkers, all which sheweth that their will hath an influence in their knowledge and mind.

Remonstrance
Apol. 24. f. 283

All the Arguments of Libertines against the definition of an Heretick, tend to prove that there is not such a thing as an Heretick in the world. As if a robber arraigned upon his head before a Judge, would say, there is no such thing in the world as Robbery, it is a meere fiction, or their reasons

pertinacy, which we say is the formal reason and essence of heresie, is onely in the heart, and knowne to God onely, Remon. Apol. and therefore, since neither the Church, nor the Magistrate 24. f. 289. know the heart, we must leave it to God, all mens judgments of the heart are uncertain, and deceiving conjectures, no man of set purpose desires to doe evill, but when hee knowes he does evill, no man perswades himselfe that he erreth, when the matter is about eternall salvation, therefore it is not lawfull to charge any heretick that he acts malice against his light, charity perswadeth another thing, and who knowingly (saith Minus Celsus) and willingly sinnes against the knowne truth, his crime is Minus Celsus de heretic. coet. sec. 1. f. 9, 10, 11, 12. not properly heresie, but the sin and blasphemie against the holy ghost for whom we are not to pray, and is a sin that shall never be pardoned, and therefore it is in vaine to accuse this man of heresie.

Ans^r. This vaine argument of foolish men is against the Holy Ghost, not against us, for charity then must forbid us to judge evill of our brother, or to beware of him, to avoide him, to admonish or rebuke him for heresie, for a sin knowne to God onely, or to reject him, or to refuse him lodging in our house, or to bid him God speed, for you condemn him and flee and avoyd him as an Heretick, and in so doing ye take Gods office on you to judge the heart, now when the Holy Ghost bids us admonish, rebuke, instruct with meeknesse: Heretickes, if they wil not be gained, reject and avoid them, doth he not clearly hold forth that Hereticks may be knowne; When Solomon saith, goe not by the doore of the whore, make no friendship with an angry man, be not companions with theeves and robbers, doth he not insinuate, that the whore and the angry man, and the theefe may be known? or would he say, the whore is onely knowne to God, and charity forbids you to judge any woman a whore, or any teacher, who saith he would show you the straight way to heaven, and the way that he himselfe walketh in, and no man perswades himselfe that he erreth when the matter is concerning his owne eternall salvation, and it is onely knowne to God whether he be an Hereticke or no, yet admonish him as an Heretick, and reject him and avoid his company as a Heretick. This is as much as if a Philitian would say, it is impossible to any man to know, save God onely, what

The holy ghost contrary to Libertines, suppose undeniably that hereticks are knowne, and they are not knowne to God only, when he bids us beware of them, avoid them, bid them not God speed.

Q

houses

houses are infected with the pestilence, yet I counsell you, for your health, goe not into any pest-house.

2 It is most false that pertinacy is knowne to God only, that pertinacy that evidenceth it selfe to us, by such markes and outward evidences is knowne to us, as such a Familist, a

Pertinacie may be, & is known to men.

Sedonian leader, silly women captives, and subverteth the faith of many, and causeth simple people to beleve the God manifested in the flesh and crucified, is nothing but a Saint-suffering, and having much of God and saving grace evidenced in him, and he is once and twice by word and writing admonished; but he stidgosth on and seduceth many, then he is so farre pertinacious, as ye may judge him an Heretick, and having tryed that hee is an hereticall spirit, avoid him, and bid him no God speed, doth not Paul exhort the Elders of Ephesus to take heed of ravening Wolves that should arise and speake

Libertines openly conuadid the holy ghost in that they forbid to judge false teachers to bee grievous wolves.

Remonst. A pol. c. 24. 285 de malitiosis voluntatis affectus peritumia quo est formidinis ratione barbaeos nemonisi solus deus iudicare potest humana omnia iudicia de mente animoque aliorum interia sunt conjectura fallaces nisi cum quis quod malum esse nouit, facere vult nemo dedita opera errat, aut errare se sibi prouideri cum de eterna salute agitur, quare far non est inuito alicui tribuere malitiam: caritas aliud suadet.

dissequenda peruerse things to draw away disciples after them; and they should not spare the flock, Act. 20. 29, 30. Yea, but our abominable Libertines come in and say, Elders of Ephesus be charitable, judge them not to be grievous wolves, least ye condemn them for wolves before men, who are the redeemed sheepe of Christ in the high court, it is true, they speake peruerse things, as yee apprehend, but Elders, are you infallible now? when Paul and the Apostles are departed this life, they judge that you speake peruerse things, and ye are the grievous wolves. You heare them speake new doctrines, it is true, but you know not whether they be pernicious, pertinacy is in the heart onely, be charitable, for only God knowes the heart, say not to the flocke they are ravening wolves, seducers, and that knowingly and willingly they sin against the knowne truth; no man erreth, dedita opera of set purpose; nor perswades himselfe that he errors, when the matter is concerning eternall saluation, charity forbids you to ascribe malitiousnesse of erring to men, who erre not with their will, and you Church and Angell of the Churches of Pergamum and of Thyatira, be charitable and judge not those that teach the doctrine of Balaam, and Jezabell to be false Prophets, you heare their words, but God only tryeth the reignes and the heart, you know not whether they teach, what they teach, with pertinacy, all judging of the minde and heart of others are uncertaine conjectures, neither they nor any other doe erre beleeuing, and being perswaded, that they erre, when the matter is of such concernment as eternall saluation.

3. Nor is the crime, the blasphemy against the Holy Ghost, when any doe maliciously resist the truth. 1. When there is not a high measure of illumination and perswasion going before, which is not in every hereticke. 2. When pertinacy is bent against a side and party of godly men, not so much for despite and malice against them as they are godly, or out of despite to the Spirit of grace, as out of a minde puffed up with love-sicknesse, of their owne learning, and great parts, and undervaluing of a contrary faction, as they suppose, for there be divers branches of opposing the knowne truth, as from fleshly lusts, 2 Pet. 2. 17. 18. 2 Pet. 3. 3. from pride, 1 Tim. 6. 3, 4, 5. from avarice and love of the world, v. 5. 2 Pet. 2. 3. 15, 16. and yet all maliciously, that are not to be judged the sin against the Holy Ghost, except, it be such an opposing of the knowne truth as comes from the spirituall malicious opposing of God and his knowne truth, as the devills did; and it may be also that some heretickes sin the sin against the Holy Ghost in teaching lyes in hypocrisie, as the Pharisees did, who leave not off for that to be hereticks and false teachers.

Heresie a wicked resisting of the truth, and yet not the blasphemy against the Holy Ghost.

4. Where men are savingly and soundly perswaded that the businesse is a matter of salvation, they will not finally and totally erre, but that there is such a perswasion in heretickes, is utterly denied by us; and where there is a perswasion in great measure, but literall, and historicall, and faith thereunto answerable, that the matter is eternall salvation and damnation, that they doe not erre and lead other captives to their error, is denied, and it is more charity of hereticks who are selfe-condemned by their owne heart, Tit. 3. 10. and are willingly ignorant, 2 Pet. 3. 5. then the Holy Ghost allows.

5. Yet this will make heresie and hereticks that are to the Holy Ghost seducers, ravening wolves, subverters of the faith of others, thieves, and robbers, foxes, reprobate concerning the faith, selfe-condemned, to be godly, zealous, innocent, erring against their will, free of malice, and so the Holy Ghost must doe a great deale of injury to men who goe for hereticks, in this characterizing them to us under titles and characters, which no mortall man can give to them.

But what ſurer ſigne can there be (ſaith Ceſſus) of no evil conſcience then that a man will ſpend his blood, neglect his life, drink a cup which was ſo horrible to Chriſt, that it cauſed him ſweat blood, and fall on the earth; and yet he will joyfully dye rather, ere bee quit the knowne truth; this he muſt doe for ſome end? and is there any man who will willingly chuſe eternall deſtruction? nor can his end be pleaſure, for he is to leave all theſe, wife, children, goods; nor honour, for an hereticke dyes a moſt infamous man, and full of reproaches.

Libertines ſay that an hereticke dying for his hereticke, hath no evil conſcience, but a ſpirituall and heavenly end.

Anſw. This renders the hereticke the moſt innocent and righteous Martyr that ever was; for if his end be onely life eternall, and none of the three ends which lead all ſinners, neither pleaſure, nor profit, nor honour, 1 Joh. 2. 16. and if he ought to follow his conſcience; all hereticke ſhall be nothing but a moſt innocent, harmeleſſe, godly and zealous errour, why then doth this Author ſay, it is ſuch a ſinne as he is ſelfe-condemned; that is, as he expoundeth it, though there were not a God; nor any other to condemne him; yet he is condemned of himſelfe? why doth the Holy Ghoſt bid us turne away from ſuch a godly innocent man, who loveth the truth of Chriſt, Chriſt and heaven, better then father, mother, brother, ſiſter, lands, inheritances, his owne glory and name, yea nor his owne life, ſure he muſt be the man to whom life eternall, and a hundreth fold more is due by the promiſe of our Saviour, Matth. 19. 28, 29. yea he doth more then merite life eternall, he is free of ſelfe, any aime to pleaſure, profit, honour, or any created thing, and mindes God onely as his end; but can his end, though never ſo good, juſtifie his hereticke, or his dying for a lye? let Ceſſus, or any Libertine, ſhew what end the Fathers had in killing their ſonnes and daughters to God? the Holy Ghoſt ſaith; they ſacrifice to devills, not to God, but they would not ſay they intended to gratifie the devill, but to ſerve God in giving the deareſt thing they had for God; and could their end be pleaſure, profit, honour? to looke on theſe, except in a ſpirituall ſorry, and mad zeal, that Sathan inſpired them withall, is folly, for there was no pleaſure in it but ſorrow, no gaine, but to loſe a ſweet child, but it purchaſed to them great glory to be ſaid to love their Lord God, above the fruit of their body, and to give the fruit of their body for the ſin of their ſoul.

Religio tantum potuit suadere malorum.

That they might be delivered from the torment of conscience they were under, and the fury and hellish zeale of ~~not~~ *offaring the flesh*, and losing the life for an heresie, which the hereticke knowes through the glimmering of a conscience deluded, to be a heresie, but will revenge, on a contrary sect, of a contrary opinion, delire of glory, and a name of knowledge, of a great wit, singular holinesse blind the light, and what was their end who baked bread, and warmed themselves with a part of an Ash tree, and of the relidue made a Gbd and worshipped it? It is a vaine thing to aske what rationall end a man hath in these, for God hath judiciously shut his eyes and his heart, as the devill hath runne away with his naturall wit.

2. It is bad Divinity to say there was no other cup offered to *Christ*; but the cup of temporary death offered to all the *Martyrs*, as if *Christ* suffered not the wrath of God, and death, due by justice, to all the Elect, whose finnes hee bare, he must thinke basely of *Christ*, the grace of union and of unction of whom it is said, *Esa. 42. He shall not be discouraged*; who teacheth that the feare and apprehension of death temporary caused him sweat blood, and complain, *My God, my God, why hast thou forsaken me?* and what comfort have we in *Christs* death, if he suffered not that which is equivalent to eternall wrath? and if he suffered no other death then a godly *Martyr* did, whereupon *Minus Celsus* goeth on to extoll heathens, who dyed worthily for the hope of eternity, as *Anaxarchus*, who had the enemies beat the bellows, not *Anaxarchus*; when they were hammering him alive with iron hammers, and *Hannibal* who, lest he should come into the hands of the *Romans*, dranke the poyson which he carried under a pearle in his ring, hoping for immortallity: these and the like serve to equall the death of *Hannibal* and *Jesus Christ*, and to make *Anaxarchus*, *Hannibal*, *Empedocles*, *Seneca*, who *Judas*-like murdered themselves, to be freed of servitude, and upon the leane and empty hope they had of eternall life, to have dyed *conscientia non mala*, with no ill conscience; for neither pleasure, profit, nor honour, but for the hope of life eternall, as the *Martyrs* of the devill doe, especially

*Tu dicte, tunc dicte
Anaxarchi fol-
lem Anaxar-
chum cum non
tundis.*

martyrs of the devill

cially *Servetus* who dyed roaring and crying like a hopelesse beast; as if there could be a good conscience in *Hannibal*, or any heathen, who knew and heard nothing of a conscience sprinkled in the blood of *Iesus*, and purged from dead workes, to serve the living God, as if heathen selfe-murderers, who against the Law of nature kill themselves, deserved no more to be punished by the Magistrate the Minister of God, then a godly innocent hereticke burnt for blaspheming of the Trinity and the Sonne of God: As a despairing dog *Servetus* dyed, and that they had efficax *signum conscientie non male*, they had truly a good conscience, were free of hypocrisie, or vaine-glory, or any bad end in killing themselves, this serves as much to free the most desperate and hellish nurtherer, from the sword of the Minister of God as heresie: so *Celsus* plays the Atheist egregiously in setting selfe-murderers, *Hannibal*, *Seneca*, *Empedocles*, slaves of vaine-glory up at the right hand of God with Christ. But if *Celsus* would but offer a shadow of an argument, it should be thus, Innocent men that dye for no worldly end, and will both willingly be killed, and kill themselves with their owne hands, for no end but to obtaine life eternall, and because they will not doe that which an erroneous conscience, stuffed with arrogancie, pride, self-adoration of learning, zeal, and a name, judgeth to be sin, are not to be punished by the sword, but such are hereticke wil- ling to be Martyrs for the devil, and beaumen that kill themselves to obtain eternall life; ergo, the major is false, the assumption bloody and unjust, the conclusion blasphemous and Atheisticall.

3. Consider how *Celsus* proveth that the hereticke that dye for heresies is not taken with vaine-glory, and for a name, because a hereticke dyes infamous and filled with reproach, but make an argument of that, he that dyes for that which, in the opinion of the contrary side is, infamous and reproachfull, cannot dye for a name among men; and vaine-glory; but he that dyes for heresie, dyes so; ergo, The major is most false, for to dye for heresie in the estimation of the hereticke, and of all of his opinion, and of all, that for all after generations shall be of his opinion is no reproach, but an everlasting name to the hereticke so dying, and a name and glory with men it is; an opinion, and is coyned, lives and breathes in the conceit and braine of men; we all say, *Lucretia*, *Seneca*, *Cato*, dyed for vaine-glory,

for so the Romans it was glorious, yet they dyed truly and really infamous; for Christians, who know what true honour and true liberty is, say and truly thinke, they dyed infamous, and shamelesse murderers and slaves to the people, and the aire and breath of the peoples mouth, and their empty plaudite.

4. Nor will any man (far lesse an heretick) willingly chuse the destruction of his owne soule. Celsus ibid.

Ans. An Atheist sticks not to contradict God, *Prov. 8.* 36. All they that hate me love ~~the~~ *the*; but false teachers and hereticks, hate wisdom and Christ, *Deut. 13.3.* not to follow God is to hate God, he denies the Lord that bought him, he is proud, destitute of the truth, a vaine and unruly talker, reprobate as concerning faith, leads captive soules, and such cannot chuse the feare of the Lord. The vain glory and malice of the devills martyrs who dye for heresie:

2. He speaketh like an heathen; for the will of hereticks and of all godlesse men is captive, and the will they have is to serve the devill; and though we could not tell determinately what end an hereticke hath, in dying for his heresie, he cannot prove his innocencie.

Yea the Donatists killed themselves, and cast themselves downe head-long from an high place, they did that (saith Mr. Celsus) out of obstinacy and malice to be avenged on Catholicks, and bring them under the guilt of persecutors, which was an evill conscience in them, but there can be no evill conscience in an heretick dying for his opinion, an hereticke dying for his opinion cannot have an ill conscience, he prays to God, commends his safety to him, acknowledgeth Christ his Son, his Redeemer and Saviour, sings hymnes and praises in the midst of the flames of fire.

Ans. That is a conjecture that Donatists and Circumcellions killed themselves to be revenged on Catholicks, *Augustine* neither *Ep. 61.* nor *Ep. 90.* nor elsewhere makes mention of such an end they had, but because they beleaved it was happiness to dye for Christ; yea though so it were, praying and praising, and crying, *The Temple of the Lord, will he say* there can be no malice in thieves, murderers, adulterers, perjured persons, walkers after other Gods, and such as kill their sonnes to the devill in Tophet, *Jer. 7. 3, 4, 5, 9, 30, 31.* and in bloody persecuters, who said the Lord be glorified, *Esa. 66. 5.* and

in these that thinke they doe God service, in killing the Apostles of the Lord, Joh. 16. 1. the man speaks not like a divine but an Atheist, and most that are for *Libertinisme*, to me are Atheists.

2. When *Servetus* and other Martyrs of the Devill dyed, we heard nothing of their singing of Psalmes in the fire. *Paul Best* a swearer, and a drunkard, who denies the Deity of the Son of God, is not one of these. But *Celsus* (I conceive) thinks the godly martyrs that the bloody mother of fornications *Babylon* hath killed, for the testimony of Jesus, were hereticks, because they had no certainty of faith for the truths they were burnt for, because the faith of Libertines is *Scepticisme*.

3. Hereticks may, before men, pray and acknowledge a Saviour, but as the formall of heresie, so of sound faith is in the heart, and unseen to *Celsus*, and therefore this argument is but a conjecture, and so *Paul*, 2 *Tim.* 3. faith, those that depart from the faith, have but a form of godlinesse, & deny the power thereof.

4. Though hereticks acknowledge a Redeemer; which yet may be questioned whether they doe all so, even those who deny the Lord that bought them; yet these arguments of *Celsus* and Libertines plead for liberty of conscience, not onely to hereticks, that acknowledge a Redeemer, but to all, to open blasphemers, apostates from the Christian faith to *Judaisme* and *Mahometisme*, for should any Christian turn Jew (as some have done, and pray to God, and be willing to dye for *Judaisme* and acknowledge the Messiah to come, Libertines can no more make a window in this mans conscience to see his end in so doing, and know infallibly that neither pleasure, profit, nor honour led him, but meere and onely principles of Religion, in regard places in the New Testament cite passages of the Old so farre, seemingly, to reason contrary to the scope of the Prophets, then you can see to the conscience of a hereticke, and Religion is to be compelled in no man, one or other, nor the sword or violence used against any; though *Celsus* and the *Belgick Remonstrants* thinke false teachers may rather be banished and imprisoned, lest they pervert the faith of others. But if they yeeld any corporall restraint or violence may be used against false teachers, they

they fall from their cause and lose all their arguments for one degree of one violence (though banishment be counted Germanes to death, and to some who cannot live and subsist but in England, as there are many such, far worse) can no more be used against the conscience, then forcing of ten degrees, or tormenting deaths.

But (saith Celsus) Heretickes that dye for their heresie are stupid and drunken. But how can stupidity and malice be in one, (saith he) malice is not without certaine knowledge, stupidity deprives men of knowledge, and render them blocks, can ye find a man who willingly and wittingly makes defection from God and resists the truth against his owne conscience, and yet is so stupid that he knowes not what he doth, and can indure foolishly to dye for maintaining a lye?

Fol. 18. v

Ans. If the Author were not stupid, hee would not declare himselfe so Atheistically ignorant of spirituall stupidity; for highest malice and a hardened and fatned heart, eyes, eares, and a heart that cannot see, heare, or perceiue, and so are spirituallly stupid, doe not lodge sundred one from another, *Esay 6. 9, 10, 11.* hath this man read the word, *Esay 29 9. Stay your selues and wonder, cry ye out, and cry, they are drunken but not with wine, they stagger, but not with strong drink.* 10. The Lord hath powred out upon you the spirit of a deep sleep, and hath closed your eyes; the Prophets and your Rulers, the Seers hath be covered, and yet these same were deep hypocrites, and malicious opposers of the wayes of God, enemies to, and persecuters of the true Prophets sent of God. *v. 13.* and who were these but Scribes & Pharisees, in whom there was as much malice against Christ and his Disciples, as can be in the devill, or such as sin against the Holy Ghost? as may be seen, *Matth. 13, 14, 15. Matth. 12. 31, 32. Matth. 15. 1, 2, 3, 7, 8, 9.* And God powred the spirit of slumber on the Jewes; *Rom. 11. 7, 8.* and there was superlative malice in them against the knowne truth, *Act. 13, 45, 46.* and blasphemy, *Act. 14. 23, 45.* and yet these men in evill, and as touching litterall knowledge know well what they were doing (though they were spirituallly blocks.) See *Matth. 2. 4, 5, 6. Job. 7. 28. Job. 3. 2.* They privily bring in (2 Pet. 2.) damnable heresies, they make merchandise of you with faire words, then they wanted not devillish wit enough. And *1 Tim. 4. 1.* They speake lyes out of hypocrisie

Spirituall stupidity and malice both together in hereticks and Sathans martyrs.

and the doctrine of Devils, forbidding meates and marriage, there is wit, for these look like singular mortification, yet they have a conscience so stupid, as it were burnt with a hot iron.

Some ignorance consists with the sinne against the holy ghost.

This also is grosse ignorance in Libertines, that they thinke those who sinne against knowledge, and conscience and out of malice, as those that sin against the Holy Ghost, doe not sinne through ignorance also, which is most false, for the most malicious sin against knowledge hath an interpretative ignorance conjoynd with it, as the Pharisees who sinned against the Holy Ghost, in crucifying Christ (some of them as is cleare, Joh. 8. 28. Joh. 9. 43, 41. and else where) yet they sinned ignorantly also, for bad thy knowne, they would not have crucified the Lord of glory, 1 Cor. 2. 8.

CHAP. IX.

Of Liberty of prophesying, of erroneous inditement of Conscience that it is not our Rule.

BUt we judge that Hereticks admonished and convinced of their errour doe sinne on the borders, at least, of the sin against the Holy Ghost, in regard they be *apostata*, selfe condemned, as Paul saith, Tit. 3. 10. *A man that is an heretike after the first and second admonition, reject.* 11. *Knowing that he, that is such, is subverted, and sinneth, being condemned of himselfe.* Where the Apostle saith, an admonished and wrought upon hereticke, who is convinced of the truth, and yet still resisteth *eternas*, He is perverted, or subverted, desperately perverted, like a building throwne downe to the foundation. 2. he sinneth, as condemned of himselfe, that is, judged and condemned by his owne conscience, and so sinneth willfully, and with a high measure of light, but hee shutteth his eyes against the light and known truth, and resisteth it.

Remon. apol. c.
24. 280, 281.
Velelius de
Arctn. Armini.
p. 4. l. 2. c. 4. n. 5.

1. The Hereticke here spoken of, Tit. 3. 10. is not the man who moves such questions (say they) as he knowes to be vaine and light as Arminians say. For as Velelius saith, he expressely speaks of an heretick.

2 It is a question, if any bee called an Hereticks in the word, because he moves such questions. 1. The Hereticks here is subverted, and so turned off the foundation Christ. But he that moveth vaine and unprofitable questions can at best, but build his hay & stubble upon the foundation Christ; now such a man may bee builded on the foundation, and saved, though the fire destroy his worke, and so he is not turned off the foundation. Yea, if he wittingly and willingly move vaine and light questions he cannot be saved, nor doth that follow, for his knowledge of the levity of these questions aggravates his sin, but cannot cause to amount to a sin so high as to subvert the mans faith, because he may keepe the foundation, though he hold these vaine and light opinions, for they are not in themselves destructive of the foundation. 2. There is no mention, nor any hint here of vaine and light questions, but of admonished heretickes, therefore *Eusebius* l.4.c.13. referres it to those that deny Christs divinity, to *Marcion* and *Cerinthus*, and they say *John* would not stay in the stoves with *Cerinthus*, and *Polycarpus* his disciple would not speake with *Marcion*, but said; *I know thee to be the first borne of Satan.*

Who is an
to Arminians
Titus 3. 10.

Novi te esse primo genitum Satanae.

3. It is here to be noted, that these Authors also make the conscience, though erroneous even in fundamentalls, the rule of faith, if the person beleve that he worships God according to the rule of the word, and there be some morall honesty in him, and so teach there should be a toleration of all hereticks, then no man is the heretick, but he who professeth points of truth, which he believeth to be lyes & untruth; but so there is not an hereticks in the world, but the devill; and such as professe a false Religion, before men, which in their conscience they beleve to be false. But the *Apostle* saith, 1 Tim. 3. 1. Now the Spirit speaketh expressly that in the latter times men shall depart from the faith, giving heed to seducing spirits (Popish Priests and Familiars) and doctrine of Devils, 2. Speaking lyes in hypocrisie, having their conscience seared with an hot iron, 3. Forbidding to marry, and commanding to abstaine from meats. Now a seared conscience burnt with an hot iron may and doth teach marriage to be unlawfull to some, and doe beleve it for a truth, that Church-men should not in-

None to Libertines are hereticks, but such as professe a Religion which they with perswasion beleve to be false.

1. Enangle themselves with the affaires of this life, such as marriage and care of children; because Pastors goe a warfare for *Jesus Christ*; yet the text saith, they that so teach are seducious, who with a seared conscience, speake lyes in hypocrisy, and so must be hereticks and worse.

2. No rule can be falser, and more crooked then the conscience, for if ye must be obliged to follow conscience, because it is conscience, or because right or wrong; if you must follow conscience because conscience, yee must ever follow your conscience, though never so wrong; for the most erroneous conscience is conscience, though the devill should immediately actuate it, yet doth not leave off to bee conscience, and to be the rule, and if so, when the conscience of some saith its good service to God to kill the Apostles of our Lord, because they preach the *Gospel*, then doe persecuters nothing, but what they are in duty bound to doe, when they murder the Apostles, because they preach the *Gospel*; for to follow the rule, which God hath appointed must be a bounden duty. And the same must follow, if the conscience as evil be the rule, for then should men serve God, in sacrificing their sonnes to God, in community and plurality of wives, when ever their conscience should dictate any such thing to be lawfull, though, in it selfe, it be most contrary to the word of God. If the conscience as good, or as the *Arminians* seeme to say, as principled with morall honesty, be our rule, then the conscience as conscience is not the rule, but as it is ruled by morall honesty, this wee cannot say, for morall honesty qualifying the conscience as a rule, is not able to render the conscience a streight and perfect rule in supernaturall duties, since it is but a naturall principle in us, and that a most corrupt one, by reason of sin, and how then should it regulate us in all the wayes of the service and worship of God? should it ever oblige us to believe in him, who justifieth the ungodly?

2. Againe, the Lord maketh the Law and his revealed will in the word, the rule of all our actions, *Deut. 5. 31, 32. Deut. 12. 31, 32. Ps. 119. 9. 2 King. 10. 31.*

3. If that which is called Liberty of prophesying be examined, it is either a liberty of believing, and teaching

what is intrinſecally true according to the word, now this they will not ſay, for we deny not liberty to prophesie truth to all that are called to publiſh it. Or ſecondly, it is a liberty to prophesie what is falſe, which is conceived to be falſe, that is devilliſh licence not liberty; ſure God hath allowed no ſuch liberty to men to prophesie falſely, and to deſtroy ſoules, in this meaning, God hath no more allowed us liberty of prophesying falſe things, then liberty of killing, whoreing, robbing, or lying. Or thirdly, liberty of prophesying is liberty of prophesying truths or falſhood, which yet are conceived to be truth not falſhood by thoſe who prophesie; nor hath God given ſo a liberty of prophesying, for every true liberty of prophesying, God hath given to his Prophets and Apoſtles, if it bee a lawfull gift, the uſe thereof is commanded and enjoined to us, as the *Aminians* ſay it is in theſe words, 1 Theſſ. 5. 19, 20.

Liberty of prophesying taken in a threefold ſenſe

Quench not the Spirit, deſpiſe not prophesying, for they ſay, the meaning of theſe words are, Quench not the ſpiritual ſenſe of the word which any man ſaith and perſwadeb himſelfe he hath from the Spirit of God, that is, either by inſpiration or ſuggeſtion of the Spirit, or by the help of the Spirit of God, in which ſenſe the Apoſtles ſeeme to take the word, 2 Theſſ. 2. 2. 1 Joh. 4. 1. Now all the liberty of prophesying is here ſet upon a brazen pillar of (ſo it ſeemes to be) and we ſay (ſo it ſeemes not to be) but God certainly will not have Nathan, David, Samuel, Ezechiel, in either Old or New Teſtament, to extinguiſh the Spirit, or ſo deſpiſe prophesying, but God gave no liberty, nor entered it ever in his heart to command ſuch liberty of prophesying to his Prophets of old, except we ſay, that God gave to Nathan liberty to ſay to David, Doe all that is in thine heart, build thou the Temple, and the Lord ſhall be with thee, which was an untruth, and that God bad Samuel ſay of Eliab, he is the Lords anointed, and gave him liberty to prophesie that which was falſe, where-as the Lord ſaith to Ezechiel, ch. 2. Heare the word of my mouth, and Jeremiab c. 1. 17. Arise and ſpeake unto them all that I command thee, and thereby bindes them up, and denyeth all liberty of preaching or prophesying their owne word, or their owne perſwaſions, even under the notion of the word of the Lord, and doubtleſſe when Nathan exhorted David to build the Temple, and Samuel ſaid, that Eliab was the Lords

The words quench not the Spirit, vindicated from ſpeaking for liberty of prophesying any thing Remon. Apol. c. 24. Fo. 28 1, 28 2

Spiritum ne extinguite, id eſt, ſpirituales verbi Dei ſenſus quos quis ſe habere a Spiritu Dei, id eſt, vel per inſpirationem ſuggeſtionem Spiritus vel auxiliante Spiritu Dei ſibi perſuadet, quo ſenſu vocem Spiritus videmur ipſi accipere, 2 Theſſ. 2. 2. 1 Joh. 4. 1. Quamquam alio ſenſu accipi po- teſt.

animated, they spake not that as their owne word, but were
 perswaded that God revealed himselfe to them; though
 both were mistaken grossely; so *Christ* saith to his Apostles,
Matth. 28. 19, 20. Goe preach, teaching them to observe all things
whatsoever I have commanded you; he interdicteth them upon the
 same reason to bring any of their owne Commandements
 flowing from their owne Spirit, under any pretence, though
 they thinke them right; though *Peter* should conceive to
 Judaize a little, *Gal. 2.* was the minde of *Christ*, and
 hee might preach it, and practise it, as the minde of
Christ; yet *Peter* and all the Apostles, *Matth. 28.* are bound up,
 they have no liberty of conscience to preach their owne
 (*videtur*) so it seemes; for then should our faith be ultimate-
 ly resolved into mens phantasies, and (so thinketh our Reve-
 rend *Saltmarsh*, or *Wil. Del*) and not into the word of God.
Libertines say their Goddesse, their *Diana* is strangled and fet-
 tered, and the spirit quenched, if this liberty of prophesying be
 denyed to them; but to reſtaine liberty of sinning and ly-
 ing, is no violence done to the spirit of prophesie, but this
 exposition calleth the phantasies of men the spirituall sense of the
 word of God, as *Familiſts* and *Aminonians* in *England* father
 their dreames upon the Spirit of God. So *Pq. Storie*, who ordi-
 narily preacheth the rowings of his own phantasie, taught 29.
Oct. 1647. before the House of Commons, after the Houses
 passed a brave Ordinance for Liberty of Conscience and
 Prophesying, that the House should not oppose, or resist any thing
 that pretended to *Christ*. Now if he spake this to the House as a
 Parliament, he forbade to hinder a *Simon Magnus*, an *Hymeneus*,
 a *Phileus*, a *Jezabel*, a *Jesuite*; to preach what he pleased, for
Jesuites pretend to *Jesus* both name and thing, all the *Fami-*
lists, *Socinians*, *Arrians*, *Libertines*, and false teachers, who de-
 ceive (if it were possible) the very deſt, pretend to *Jesus Christ*,
 and to the anointing. If he spake to the people, they are not
 by the word of truth, nor all the Ministers in *England* to re-
 fute the false Teachers that pretend to *Christ*, for to refute them,
 were to oppose and resist them, for if they pretend to *Christ*, you
 know not since yee are not infallible, but they may be tea-
 chers, sent of God, though they bee the most errand sedu-
 cers that ever spake, and so they are no wayes to be resisted,
 who resist the truth.

2. *Quench not the Spirit*, muſt have this meaning, *Quench not the dreames of Independents, Libertines, Antinomians*, for they perſwade themſelves they have the Spirit of God and minde of Chriſt, in all they ſpeak.

3. But this *Quench not the Spirit*, is, cheriſh, entertaine the gracious motions and inſpirations of the Spirit in your ſelves, and deſpiſe not, that is, highly reverence the preaching of the Goſpel, ſeparate not the Spirit and the Word, for it is a *litate*, where leſſe is ſpoken but more intended; as *Eſay 50.5. Ioh.6.37.* but this gloſſe yeeldeth this ſenſe. *Deſpiſe not the Spirit*, that is, believe what ever a godly preacher ſaith, be it his owne dreames and ravings to be the word of God, and reverence it, for he perſwades himſelfe it is ſo, and ſpeaketh them in the oracles of God, though they be his owne wind-mills, and ſparkles of his own vaine-glory. For this, (not to quench, not to deſpiſe) is undeniable to believe theſe prophesyings as the word of God; how then are we to try all doctrines and ſpirits, if we ate to take all for fiſh that comes into the net? But ſince you are not infallible (ſay Libertines) it is an extinguishing of the Spirit to account that to be the ſpirit of Satan which agreeeth not with your ſpirit, if your authority were infallible, as that of the Apoſtles was, the answer would have ſome colour, though the Apoſtles uſed not that authority to craſh liberty of prophesying, but they commend the trying of the Spirits, and ſince our judgement is not infallible, reaſon requires that we ſhould not deſire other ſpirits pious and good to be oppreſſed and ſuffocated.

Romon Ap. 18.

Anſw. We reject no Spirit; becauſe it agrees not with ours; for our Spirit is not the rule; as Libertines contend, but becauſe it ſwerves from the oracles of God; if any man ſpeake, let him ſpeake as the oracles of God; let us propheteſe according to the proportion of faith.

To deſire falſe Prophets to ceaſe out of the land, is no quenching of the Spirit

2. This answer ſaith, that no man now in the Chriſtian Church can try all things, doctrines, and ſpirits, and reſuſe the evil and deluding ſpirits. ſhold faſt that which is good, and believe the ſpirits, ſpeaking from God, becauſe it is to *extinguish the Spirit* (ſay our Libertines,) ſince we are not infallible Apoſtles to judge theſe Spirits for mad phanſies that agree not with our Spirit; We ſay its impoſſible to try all things, and hold that which is good, but we muſt judge

false spirits to be false spirits, not because they agree not with ours (that is the calumny of *Libertines*) but because they swerve from the word of truth, though we be not infallible as the *Apostles* were, but this reason supposeth that because of want of Apostolick infallibility we should try all spirits; and all doctrines, but condemn, reject, and refuse none, as spirits of the devill; for that is to *extinguish the spirit*, and pitch and settle our faith upon no doctrine, but like Scepticks sail about the coasts of truth all our life, and dye in no belief at all.

3 It is false that the *Apostles* did not crush your liberty of prophesying, for *Paul*, 2 *Thess.* 2. 2. *extinguisheth* those spirits who would shake the faith of the *Thessalonians*, to make them believe that the day of Christ was at hand, for he forbids to believe them, and *John* *extinguisheth* the *Familistical* and *Antichristian* spirits, who denied Christ to be come in the flesh.

Obut (say *Libertines*) *these false spirits, knew what they preached to be lies, and yet preached them as from God, and wee stand for no such liberty of prophesying: nor such spirits as these.*

Ans. This is a conjecture, that they believed the day of Christ was not near hand, and yet preached it was near, there is not one shadow in the text, or colour hinteth that way: for, *Familists* and *Seducers* now have not so much to say for their dreams as they had, yea, they had much to say, that made them believe that day was near hand, since Christ had said, *these were the last days*, and the *Apostles* do writ it, that now were the last times, and that the end of the world was fallen on them; and they preached all they wrote, and so it is rather like they believed the day of Christ was near, and the *Antichrist* in *John*'s time, had as much as *Seducers* now have, to make them believe that Christ was not come in the flesh, since the blinded *Jews* alleadged all the propheties of the old Testament as not fulfilled in the *son of Mary*, and sure they had more to make them believe it, then *Gortin*, *Saltmarsh*, and other *Familists* (whom *Libertines* (I believe) call a part of the godly party) if they speake according to their conscience, can alleadge for their new, false, and fleshly visions they preach and print.

4. Though we be not infallible as the Apostles were, yet reason will not say, we should not desire that *pious and good spirits*, that is, those that call themselves so, but are lyers, to bee extinguished. For wee are to pray that God would cause the *unclean spirit*, and the *false Prophet*, *Libertines* and others, to cease out of the land, and so faith requires, wee should try them by the word, and pray and desire they were crushed and extinguished, I mean not in their person, but as touching their false doctrine.

But present your selfe (say Arminians) before the tribunal of *Papists* and they will condemn you of Heresie, and if you alledge the spirit teacheth you, they will answer, is that the spirit which corrupt and madde reason teacheth you? the spirit of the Dewill, said the spirit of Christ was the spirit of Beelzebub. Rcmon. Apo. 82.

Ans. What inferre Libertines hence against us? this is to place no more power in Synods but directive: Sir, if it please you, this is Gods will. But wee hold lawfull Synods (which is not in the Synagogue of Rome or *Papist*) may as well rebuke, exhort, and instruct with all Authority, as Timothy, or any one particular pastor, and this is more than the directive and sceptick teaching of one private *Libertine*, teaching (with a reserve) convincing and condemning another in a Scepticall way. But all tends to this, *Protestant Synods* convened in Christs name, can say no more, but wee teach what our judgement is, it may be true, it may be false, yeeld a Sceptick consent with a reserve to it, that is all, and why? because *Protestant Synads* convened in the name of *Antichrist* can peremptorily and tirannically condemn the truth as heresie, and say they are infallible, and their Synodicall decrees are the very word of God, Ergo, *Protestant Synods*, may not authoritatively command you in the name of Christ to beleeve and receive their lawfull decrees conditionally, after yee finde them agreeable to the word of God, there is no consequence here. *Prelates* condemned the truth as heresie and schisme, *Pharisees* condemned Christ as a *Samaritan*, ergo, *Protestants* found in the faith cannot condemn *Popery*, *Familisme*, and ergo, *Paul* cannot condemn *Elimas* as a perverter of the waies of righteousness: this is, as if you would say, a robber cannot by law iure condemn a traveller to render

his purse, ergo, a Judge cannot compell this traveller to pay just debt.

2 We do not instance from the teaching of the spirit, but from the cleare word of God.

CHAP. X.

Of indulgence in fundamentall, or non-fundamentall errors.

Reason. 16.

How the Ar-
minian Liber-
tines do define
an heretick.

BUT say the *Arminians*, the question is of Hereticks, not of those who dare deny the things openly decided in the Scripture, but of those who call in question those things that are, or may be contraverted. There was never an Heretick who called in question whether thieves, drunkards, robbers, zailers, Idolaters, shall enter into the Kingdome of heaven, or whether God be to be loved above all things, he is not a Christian, he is not an hereticke, but worse than a hereticke who denies those things that are plain and obvious in scripture. But he that layeth a law upon others, which he must follow under pain of death, imprisonment or banishment in things belonging to liberty of prophesying, which are conjoynd with the reverence of God and the scripture, trampleth all prophetes under foot.

Answ. 1. This definition of an Hereticke is in question; there be in England who deny all scriptures as no word of God, yet are judged by *Libertines*, not punishable by man.
2. All things that may be controverted, is wide. Nothing but it is converted, except whether there be a God or not, and many doubt of that: There be even now, who deny Jesus Christ God-man, the necessity of his death, his offices, the immortallity of the soule, the resurrection, last judgement, a heaven, a hell, but al to *Libertines* are uncertaine, and the denyall of any point, not by the light of reason, but by supernaturall revelation, such as these articles, that God is one in three distinct persons, that Christ is God and Man in one person, that he dyed to satisfie divine justice, that we are saved by his righteousness imputed to us by faith, &c. Is no heresie, but may consist with true godlinesse, and therefore they give instance in fundamentals which are knowne by the light of nature, as that thieves, drunkards shall not inherit the Kingdome of God, that God is to be loved above

all things, now these are principles of naturall Theology known to heathens, so that such godly men, to which *Libertines* would yeeld an indulgence and liberty, are good moral honest civil men, who beleeve fundamentals known by the light of nature to Christians and Heathens equally, for civill Heathens may have the sound faith of al such fundamentals, and beleeving morall and naturall fundamentals, though they know not Jesus Christ, or possibly never heard of him, may be saved and not be beholden to Christ knowne as a Saviour, so some *Libertines* tell us, not any man is to suffer death, though he deny and maliciously oppose, all the principles of the Gospell, because these are knowne no ways, but by supernaturall revelation, and the light of faith which cometh from God, but I take the ground of this to bee, because supernaturall light is above us, and not in our power, but by this reason, Christ should not have rebuked the Pharisees for not beleeving in him, nor the Sadduces for denying the resurrection, nor should Paul have smitten *Elimus* with blindness for perverting *Sergius Paulus* from the faith, for it was not in their power to know or beleeve otherwise of these Gospel-fundamentals that are not beleeved, but by supernaturall revelation, then they did, other *Libertines* say, they are only Hereticks or at least punishable by men, who deny fundamentals of Christian Religion, but are sparing to tell us what fundamentals, whether of law and known by the light of nature, or of Gospell known onely by supernaturall revelation, so that ere they finde the hereticke, they must show you the point they deny is fundamental, and its possible that is a difficult businesse, whether it be fundamental or not, if he go for a Sectarie he is a godly man, and his godlinesse shall prove the poynt is not fundamental, for this is the logick of our time, such a people are godly, therefore their opinions are against no fundamentall point, whereas this is a better consequence; such points are fundamentall, ergo, if men twice or thrice admonished doe yet wilfully goe on to maintaine opinions manifestly contrary, they are not godly, for the Apostle tels us of doctrine according to godliness then must the doctrine soundly beleeved make the person godly or argue him to be so, but the man let him goe

Hereticks to Libertines onely such as deny things knowable by the light of nature diversity of opinions among them.

1 Adm. 13: 11. 22. 23
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The punishing of men for publishing of fundamental errors and the indulgence of a toleration yeelded to them though they teach all errors in non-fundamentals a vaine distinction and hath no ground in scripture.

p. 64.

for a Saint cannot make or argue the doctrine to bee the doctrine according to godlinesse, if it be not so in it self, and we are inclined, if the man be of our own tribe and sect, to defend his tenets, and not to judge them fundamental errors.

2. We wish much an argument to prove bodily violence, or Ecclesiasticall co-action may be used against men erring in points fundamentall, but not in non-fundamentals, since God delivers his mind as clearly in non-fundamentals, if not more clearly, as in fundamentals, and the authority of the Lord who commands faith is as great in non-fundamentals, and our obligation to beleeye no lesse, then in the most necessary fundamentals, as therefore abstinence from adultery with Bathsheba, and murder of Uriah in David, is as necessary, *necessitate precepti*, as the whole course of Davids repentance and turning to God, yet it is not so necessary, *necessitate medi*, for David is a saved Saint, though he abstain not from that adultery and murder, but without conversion from the state of sinfull nature to the way of saving grace, it is impossible David can be saved; so to abstain from Idolatry, and to demolish the high places, and to punish those who resort to them is a godly practice, yet though Aaron commit Idolatry with the golden Calf, yea and make the people naked also: And Asa, though he demolish not the high places all his reigne, nor punish any for that Idolatry, and did persecute the Seer, yet Aaron was the faithfull Priest, and the anointed of God, and Asa and some other Kings hearts were perfect before the Lord, though they fell in these sins, nor were these fundamentals, sinnes in practice, inconsistent with saving faith, more then errors and teaching of errors in non-fundamentals, to the ruine of many souls doth exclude a possibility of being in the state of saving grace,

but it cannot follow, that because teaching and publishing of errors in non-fundamentals is consistent with saving grace, that therefore these non-fundamentall sinnes of murder, adultery, tolerating of Idolatrous high places, persecuting of faithfull Prophets, making of a golden Calf, and hallowing of it to be adored as the God that brought Israel out of Egypt, are sins not to be tolerated in the truly godly, such as Aaron, David, and Asa, for then should they be tolerated in

Some murthers non-fundamentall in David, which yet are consistent with the State, salvation should as well be tolerated as some errors in non-fundamentals, by the distinction of Libertines.

the wicked also, for the toleration of such in the godly, because they are not fundamental wickednesses, inconsistent with saving grace, is as destructive and more, because of their extreame scandalousnesse, to all peace and safety of humane societies, and to the duty of the godly Magistrate, as these same sins in the wicked, upon the same grounds publishing of all errors non-fundamentall, the toleration of the high places are as inconsistent with peace, destructive and injurious to soules, especially in the godly, as scandalous to other false teachers, as these non-fundamentall sins.

But (say they) the reason is not alike in non-fundamentall sinnes, that are expressly condemned by all; *Aarons* Idolatry, *Dauids* adultery, *Asa's* persecution, no man ever defended, therefore they cannot bee tolerated by the Magistrate without sin, though the acting of these sins may consist with sound faith. But most of non-fundamentalls are not clearly determined in the word, in regard of our dulnesse and naturall blindness, and therefore the Magistrate cannot punish the non-fundamentall errors, for these which be non-fundamentall errors to some godly and learned, are non-fundamentall and seasonable truths to others, as godly and learned as they are. But to all the godly and learned, *Aarons* Idolatry, *Dauids* adultery and murder, *Asa's* tolerating the high places, and imprisoning the Seer, were sins unjustifiable, and by the light of nature such as no godly Magistrate can tolerate.

But I answer, if this be a good reason, why there is not the like consideration of these sins non-fundamentall, and doctrines non-fundamentall, because some doctrines non-fundamentall are seasonable truths to some godly and learned, and these same are lyes and untruths to others, as godly and learned as they; then should also divers fundamentall errors bee tolerated as well as non-fundamentall errors, which Independents, the Masters of this distinction with the *Arminians* will not say, because to some godly and learned Independents, this is a fundamentall truth, that murder, and adultery, and robbery, are not to be tolerated by the Magistrate, that Magistracy is an ordinance of God, but to many *Anabaptists* as godly and learned as they, it is

not onely no fundamentall truth, but a fundamentall error, under our meeke Saviours reigne, there ought to bee neither sword nor speare, but instead of them, plow-shares and pruning hooks, and since Libertines will not have godliness to be valued by soundnesse in doctrine, but by mens spirits of discerning and charity, Independents are to repute Familists, Socinians, Antinomians as godly and learned as themselves: Now Independents thinke that Christ God-man came to satisfie the justice of God for our sinnes, and that Ordinances are necessary for all in this life, yet these, and many the like Familists and Socinians judge fundamentall lyes, and who have any discerning, and have heard Mr. John Goodwin pray, and seene his writings, which I have done, will repute him as godly and learned as any Independent in England: I will judge with correction; yet he will say the godly and learned Independents in England hold many points to bee fundamentall truths which he repates to bee fundamentall untruths, is namely concerning justification by faith, that the Scriptures we now have by the faith whereof we must be saved, is the word of God. Mr. John Goodwin must say these are fundamentall lyes, and many fundamentals in the late Confession of Assembly, I know M. John Goodwin in his writings, denyeth to be fundamentall truths.

Some non-fundamentals clearly in the word revealed, not to be beleaved with a reserve, and others non-fundamentals with a reserve.

2. It is not enough to say most of the non-fundamentalls are not determined clearly in the word, *Libertines we now dispute withall*, must say, not any non-fundamentalls are determined in the word, but all fundamentalls are clearly determined, else they must betheir distinction which Independents in the Apologeticke Narration make almost a principle of faith (though I hope it shall never be one to me) that all non-fundamentalls are to be beleaved without a reserve, and all fundamentalls with a reserve; for if many non-fundamentalls are also to be beleaved without a reserve, it would have been service to the Church; they had beaten out that Arminian principle a little more, and subdivided non-fundamentalls in such as are to be beleaved with a reserve, and a demurre, and such as are to be beleaved without a reserve, then in some non-fundamentalls men are not to be tolerated, and what be these.

2. The distinction

distinction should so beare a leg and halt, for then some fundamentalls we beleeve without a reserve, and no toleration is to bee yeelded in them, but the sword and the club must presse faith in these, and we are to beleeve but some non-fundamentalls with a reserve, not all, and indulgence is due to men in some non-fundamentalls, not in others; but we know our Brethren frequent arguing, Independencie is not fundamentall; ergo, our Brethren should tolerate it; but we deny this consequence; yea *Erastianisme* in its highest sphere is not fundamentall, and yet high *Erastianisme* is persecution both of Independency and Presbytery, doth it follow then, it must be tolerated?

3. If the Magistrate cannot punish the error in non-fundamentalls, because, in regard of our dulnesse, they are not clear in the word, so in regard of our dulnesse many fundamentalls in the Gospel are as unclare, and that all acknowledge that *Aarons* Idolatry, and *David*s adultery and murther, are sins unjustifiable, and which the Magistrate by the light of nature is not to tolerate, and that he is not a Christian who denies that thieves and Idolaters who shall not enter into heaven, and that God is to be loved above all, is a great untruth; many Anabaptists there were in *Bullingers* time, who taught none but whores and harlots should enter into the Kingdome of God, which is coufen Germanis to this. Again, what is theft, is as disputable, as in the case of usury, and whether the Saints the just and spirituall inheritors of the earth; *all things are yours* (saith Paul) doe rob and steale, if they invade the possessions, houses, monies, and lands of unregenerate and carnall man? whether he bee a murtherer who sacrificeth his childe to God in imitation of *Abraham*? are as unclare, in regard of our naturall blindnesse, as most of the non-fundamentalls: and Anabaptists that are godly and learned, have as much to say from Scripture for denying of fundamentalls, as in many in non-fundamentalls can plead, why their tenets are true; and though erronous, yet not punishable; and they should upon the same ground have a toleration for murtherers, robbers, thieves, that flow from meere conscience, and religious grounds, and though these practises bee destructive to peace,

yet

yet with what conscience can the Magistrate punish them as destructive to peace, when it is not clearly determined in the word of God that they are destructive to true humane peace? For if they be lawfull, and some of their acts of worship, as the actors are in conscience perswaded they are, they cannot be destructive to peace, yea to punish them is tyranny over the conscience, say *Libertines*. Now I propose these Queries, and desire *Libertines* to answer them.

Queries propounded to *Libertines*.

1. Should not the *Magistrate* punish no thefts, no robbery, no murther, but such as are thefts, robberies, and murders, undeniably and uncontroversally to the conscience of all that are members of that society, whether Anabaptists or others?

2. Should the *Magistrate* abstaine from punishing of that which is false worship, for example sacrificing of a childe to God, for feare he domineere over the conscience of a Christian, and so transgresse his sphere, and sit downe in Gods roome (which is really murther, and shedding of innocent blood) though it be not so to the main-slayer, but acceptable service to God, and yet punish the same false worship, as murther and destructive to peace, whereas to the actors conscience, whom he desires to favour, it is not murther and not destructive to peace; does he not really and by his office as great violence, and exerciseth no lesse a domineering power over the mans conscience, then if he should punish this as false worship?

p. 188. 129. {

Why may not the *Magistrate* lawfully spare the life of him who out of a *Libertine* conscience meerly sacrificeth his childe to God? or why should he punish with the sword some acts not destructive to peace in the conscience of the punished, and not all acts of the same kind.

3. Will, or can notionall or mentall considerations licence the *Magistrate* to domineere over mens consciences, and exercise soule-tyranny and invade the Throne of God over the conscience, when it is upon the same reasons and arguments of Scripture; as probable that the taking away of a fathers head for sacrificing his son to God, is not destructive to peace, nor any breach of the sixth Commandement, as it is probable it is true and acceptable, and worship to God, and though it were false worship, it is as probable that to punish it, is a sacrilegious invading of Gods place, as it is an act of justice in the *Magistrate*?

4. If the *Magistrate* must beleieve, as the *Libertine* doth,

doth; and teacheth him, what he will, if it were *King* and *Parliament*, and all the Judges in *Britain*, if they be of the faith of *Libertines*, what conscience have they to take away the head of a father, who sacrificeth his onely childe to God, upon meere religious principles, what warrant have they before the tribunall of God to cut off his head, as a peace-breaker, rather then to spare his life as a sacrificer, and a devout, and zealous (whether it be blinde zeal or no, the *Libertine Magistrate* hath nothing to do to judge) worshipper of God? whether or no hath the Magistrate who in that case, killeth an innocent man (according to his own libertine-conscience) greater respect to false peace in a humane society, then to true piety and innocent walking with God, which forbids him to punish any thing that is onely to the subject, he punisheth, a meere devout worshipping of God.

5. Upon the same ground, should not the masse, and all the broad worship on earth be tolerated, since it hath farre lesse connexion with disturbance of peace, then the *Anabaptists* children-killing worship of God?

6. If the formall is *ratio*, the onely formall reason and cause why the Magistrate is to use corporall coercion against none now under the New Testament, but is to suffer every man to worship God, as he best pleaseth, because the worship of the New Testament is more spirituall, the Law-giver *Christ*, a meeker Mediator, then *Moses*, and there is no warrant now to hinder any man, or lay bands and coactive violence upon *Christs* free subjects, with force of sword, to restraine them in one worship, more then another, what reason an *Anabaptist* offering his son a sacrifice to God, should be restrained in his sacrificing, more then in other acts of worship? is not the man persecuted for his conscience? is not this a carnall, and no New Testament way of restraining him, when he is restrained by the sword? is not the onely word of God, and no weapons that are carnall, the way of rescuing men from all false worship, and the onely way.

7. Nor can the bloodinesse and cruelty of that worship be a sufficient ground, why the Magistrate may restraine the conscience of the devout worshipping, for who ought to sit

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as

as Lord Judge above the conscience of this father, and sentence the worship as destructive to peace, or the worshipper as a bloody man? his conscience is under the New Testament, and the Lord his onely judge.

But by the light of nature, that the father kill the sonne to God, is murder, and cruelty.

But I answer, if it be gratefull worship to God, it is no more cruelty then to burne a beast to God, and you are to suppose that a godly Anabaptist, hath warrant from God for that worship, as well for burning of beasts, and offering yearly thousands of bullocks and sheep to God, in memory of Christ once already sacrificed for sinners, and that there is in it neither cruelty to beasts, nor hurt to the Commonwealth, that the Magistrate can reſtraine, for though there be no reason at all for the worship, ex natura rei, if we consider the worship it selfe, yet there is such reason to tolerate the worship, so as if the Magistrate reſtraine, he tyrannizeth over the conscience, and a bloody conscience is a conscience as incapable of violence, and as immediately in the New Testament, subject to God onely, not to the sword, as a good conscience, then if the sword can ſtraine no conscience as conscience; how can it squeeze a conscience wading in bloody ſon-butchery more then any other conscience?

To compell
men to do a-
gainſt their
conſcience,
that is to ſin,
neither in Old
or New Test-
lawfull.
Deut. 13.
Deut. 17.

8. If the Magistrates puniſhing of any for his conscience be a violent compelling of him to ſin, to worship or to forbear worship againſt his conscience, how will Libertines cleare Magistracy in the Old Testament, from being intrinſecally a ſinfull ordinance, for the Magistrate in the Old Testament in ſtoning to death the ſeducing Prophet, and the blaſphemer muſt compell him to ſin againſt his conscience, and to profeſſe *Yehovah*, not *Baal* was the true God, whereas the ſeducer believed in his conscience the contrary, ſince to compell men to ſin is intrinſecally ſinfull, let Libertines answer the query, if God ever in Old or New Testament could command ſin, or if there was ever ſuch a thing heard that a Magistrate might by his office command men to ſin, or then puniſh them?

9. Let Libertines answer if Arminians extend not liberty of

of prophesying as farre as mens lusts can carry them, in these words, *But to suffer every man (say they) to assert publicly in Religion every thing is perilous. Why? for either that which he asserteth is true, or false, if it be true, why admit we it not? why doe we imprison the Author thereof? this injury reflects upon God the Author of truth: if it be false, the truth shall easily overcome it, or, of it self it shall melt like wax before the Sunne, if ye offer violence to it, yee strip Religion of its glory, and furnish oyle to error.* Whether is not reason as strong to refute errors fundamentall as non-fundamentall? whether if ye offer violence to truth in fundamentalls, as well as in non-fundamentalls, yee strippe Religion and truth of its glory, and furnish oyle to error?

They goe on and tell us, *We need not ever bee in learning these that are clearly determined in the words, for they are cleare, open, and of undoubted truths in the Scripture, in other points (not fundamentall) a Christian is ever a disciple and a searcher, not that he doth ever doubt and hesitate, but because, though for the present he neither doubt, nor hath cause of doubting, yet can he not be sure of these points, with such a certitude, which is free of all danger of error, and therefore he is often to examine these according to the rule that cannot erre, and so it is enough before God that he may be said ever to learne, and to come to the knowledge of the truth, as far as frailty in this life can permit.* Rom. Ap. 2. c. 25. } 65
f. 290.

Ans. 1. There is then no stability of faith, but in two or three points, in which all *Papists, Lutherans, Antirimitarians, Arrians, Socinians, Libertines, Familists, Sabellians, Nestorians, Macedonians, Arminians, Antinomians, Seekers, Enthusiasts, Anabaptists, &c.* agree, and make one true Church, beleevving what is necessary for salvation, and holding the foundation Christ, and we have no divine faith of the miracles that Christ wrought, that the old world perished with waters, which God speakes as clearely in the word, as he doth fundamentalls.

But *Libertines* should distinguish the formall reason of beleevving truths, which breedeth an obligation, and the necessity of beleevving, for the one onely formall reason of beleevving, both fundamentalls and non-fundamentalls, is thus, *saieth the Lord.* For we are as much obliged to beleve

There is the same obligation, the same forsmall reason (so saith the Lord) of beleeving non-fundamentals revealed, and fundamentals, and the same necessity of divine command not the same necessity of means called, *necessitas medi*.

non-fundamentals that are cleare, as that there were eight persons saved in Noe's Arke, and the old world drowned with waters, Sodom burnt with fire, as to beleeve fundamentalls, that there is no name whereby men may be saved, but by the name of Jesus; for the Authority of God speaking in his word and his Command doth equally oblige to both; but there is no such necessity so absolute in beleeving non-fundamentals, as in beleeving these, without the knowledge whereof, wee cannot be saved; but it never followeth that errours in non-fundamentals published and taught to the ruine of the soules of many, they having such a strong connexion and influence on the knowledge of fundamentalls, are to bee tolerated since our sinning here doth as equally and strongly strike against the authority and expresse command of God (at least in most things of that kinde) as in points fundamentall, and therefore the Magistrate who is to looke to the honour of God as a Christian, and peace of societies in all, is as much obliged to punish, clearly opened, non-fundamentall as fundamentall false doctrines.

CHAP. XI.

Of the obliging power of Conscience.

Bloody Tenet
3 p. 12.

Libertines bewilder themselves, and the Reader, both touching an erroneous conscience, and the obligation thereof; Mr. Williams saith, Such a person (what ever his doctrine be, true or false) suffereth persecution for conscience, as Daniel was cast into the Lions den, and many thousand Christians, and the Apostles were persecuted; because they durst not cease to preach and practise what they beleeved was by God commanded.

But this is a foule mistake, Daniel suffered not for conscience simply, because he practised what he beleeved to be truth, but because he practised what he truly congruenter Dei voluntati revelate, congruously and agreeably to the revealed will of God; he beleeved; and the like is to be said of the Apostles; not the convenientcy, and commensurableness of their practise, and their conscience simply, but their be-

leeving

leaving, *tail modo*, such a way made their sufferings to bee sufferings for righteousness sake; for then must we say that Paul persecuted with the tongue, the *Corinthians* for their conscience, 1 Cor. 15. 34. *Awake to righteousness and sin not, I speake it to your shame, for some have not the knowledge of God.* Those that denyed the resurrection, through error of conscience, said the dead shall not rise againe, for Paul proves by strong arguments that the dead shall rise, and so takes away the error of their conscience, why then puts he shame and reproach on them; and names them fooles, and void of the knowledge of God? and such as beleeved in vaine? it was not in their power to correct the errors of their conscience, and if they maintained, what they beleeved in conscience, was true (as by Pauls demonstrating the truth to their conscience is evident) they were persecuted for righteousness, if out of meere innocent and faultlesse ignorance, they denyed the resurrection, Paul should deale more gently with them, then upbraide them as fooles and Epicures who said, *Let us eat, for to morrow, we shall dye*, if they did all beleeve the Resurrection, and yet professed the contrary, there was no need to take paines as he doth to prove it.

Saul killed the Gibeonites out of zeale to the children of Israel: It Remonst. Apo. c. is like the blinde ignorant zeale he had, thinking the Cove- 25. 245. Nam stant that Joshua made with them, did not oblige the posteri- verbum Dei etiam si vim obligandi ex se & not in his sons that were hanged for that blinde zeale, as per se habeat, righteous, and following the rule of his conscience in that. actu tamen non

But touching an erring conscience, the question is not whether an erroneous conscience doth so-tye, that we must do nothing on the contrary, nor is the question whether the nearest actually obliging rule, be conscience; the *Arminians* tell us, Though the word of God, of it selfe, and by it selfe, obligat quem- whether an erroneous conscience doth so-tye, that we must quam nisi intellectum & sic do nothing on the contrary, nor is the question whether the lectum & sic prout adhibita nearest actually obliging rule, be conscience; the *Arminians* omni possibili diligencia & tell us, Though the word of God, of it selfe, and by it selfe, prudentia intel- ligendum esse have power to oblige, yet it actually obligeth no man, ex- creditur, nemo is obliged to follow the true sense of the word against his enim obligatur, conscience, though it be erroneous, but we thinke the word ad verum verbi divini sensum of God is both the farrest and nearest, and the onely obli- sequendum con- scientiam suam cito. scilicet. ther

The state of
the question
touching the
obligation that
conscience
layeth on us.

ther binde potentially nor actually, but is a meere reporter, a messenger and an official relater of the will and mind, to God, ours, and all the obliging power is from the word, as the messenger of a King and Judge, is not the obliging rule that tyeth the subject, or the Heraulds promulgation of the Law, is no obliging rule, for promulgation of Heraulds, is common both to just and to unjust lawes, and certainly unjust lawes from a just Prince lay no band on the conscience or on the man, farre lesse can the promulgation as the promulgation lay any bands on the conscience, the word of a Messenger and Herald is at the best but a condition, or the approximation of the obliging power to us, but all the obliging power is from the King and the Judge. It is most false then, that these Libertines say, that the word doth not actually oblige, except it be understood, for the understanding, information, and indytement of conscience, doth not adde any actual obligation to the word that it had not before, it onely is a Reporter, to carry both the word and the actual obligation to the man; the Herald promulgating the law, addes no obligation actual or potentiall to the law that it had not before, onely it makes an union, in distance, and neare application and conjunction between the actually obliging law, and the understanding knowledge of the person, or subject, who is obliged to keep the law, though it bee true the fire cannot actually burne, but as timber is cast to it, yet the fire hath from its owne nature both potentiall and actual burning, not from the act of casting the timber in the fire; nor is this a concludent reason, no man is obliged to follow the true sense of the word against his conscience, though erroneous, ergo, the erroneous conscience doth oblige, or ergo, actual obligation to obedience is not from the word, but from the conscience; no more then this is a good consequence, no man is obliged to obey the Law in it selfe, just contrary to the promulgation of an erring and mistaking Herald, ergo, the mistaking Heraulds promulgation giveth to the Law actual obligation over the subject, for it onely followeth, ergo, we are not to doe contrary to the actual indytement of an erroneous conscience, but not obliged to follow the erroneous conscience, nor are we obliged to follow what our

conscience saith is true and good, because, or upon this
formall reason and ground, that the conscience saith so,
more then we are to beleve and practise, what the Church
or the conscience of others: the Church, the learned and god-
ly say, for we make not the word of the Church the formal
object of our faith, but (thus saith the Lord onely) because
the Church is but a company of men, and so our faith
should depend upon men, even though holy and speaking
ingeniously what their conscience dictates as true, which
is absurd, *ergo*, by the same reason, what one mans con-
science, our owne, or others say, is not the formall object
of our faith and practises, for so also our faith should de-
pend on man, not on God. And we say the conscience at
its best, is but *Regula Regularis* not, *Regula Regularum*, nor ought
it to have the throne of God, for God is only *Regula Regu-
laris*. If it were a rule, it is to bee ruled by God, and his
word, yea, as we are to try all things and not beleve with
a blind faith what others say, or their conscience propos-
eth to themselves and us, as truth, for then we make a *Pope*
of the consciences of men, under the notion of teachers
and Church, so we are not to be ruled without trying, and
absolutely by our owne conscience, but to try its dictates by
the word of God, otherwise wee make a *Pope*, and a God
of our owne conscience.

Some say, as a right informed conscience obligeth to
doe what it dictates, so an erroneous conscience obligeth
to do according to its prescript. *Dwanda* and others saith,
Hic non obligat, it bindeth that yee cannot doe against it,
which some call *negative obligation*, but *non obligat*, it obligeth
not as a divine rule, which is positive obligation.

Tamerus saith, *A Conscience that invincibly stretch, both bind-
eth, that we cannot doe against it, and obligeth that we should not
follow it.* Which hath truth in the matter of fact, a Judge
invincibly ignorant of an accused mans innocency, when
two or three witnesses doe swear hee is guilty, doth law-
fully condemne the innocent man, having used all possible
diligence to finde out the truth, and not being able to find
it, but this is rather error or ignorance of the fact, than an
erroneous conscience, for hee proceeds according to the
law.

Tamer. Fesita-
20. 2. in 12. disp.
2. q. 4. dub. 2. n.
21.

law, with a well-informed conscience, following what the law saith, by the mouth of three witnesses shall ever be established. The erroneous conscience so long as it remaineth, by the law of nature, layeth on an obligation on a man, not to doe against it, Rom. 14. 14. To him that esteemeth any thing to be uncleane, to him it is uncleane. vers. 23. He that doubteth is damned, if he eat, because he eateth not of faith; for whatsoever is not of faith is sinne. So Ambrose, our opinion layeth a law upon us. Gamacheus saith it is a vain distinction of binding and obliging, Imper ligationem & obligationem. And that we are obliged to follow an erroneous conscience so long as it continueth erroneous, because here (saith hee) we dispute not concerning that which is good, but that which is commanded, But if the conscience dictate that something is to be commanded and to bee done under paine of sinne, and yet we doe it not, we resist conscience, and so we sin, because the obligation is no more to good onely, but rather to that which is commanded. The Jesuite Malderus saith the same, Contemiam erroneam & ligare & obligare, because an object materially considered is such, an object by accident, but it is an object per se, kindly when it is proposed by practicall reason, for what is not of faith is sinne, Gal. 5. 3. I testifie to every one that is circumcised, that hee is debter to doe the whole law.

Ans. There can be no reason, why conscience, because conscience, or because wicked, more obligeth; then why Will, because wicked will should oblige, since in every wicked conscience actually drawing men to ill, of either heresie or practise, there is something of wicked Will, and though there were nothing of will, or of the affections in an erroneous conscience, yet since conscience as a knowing faculty is under the law of God, an erroneous conscience must bee a transgressing conscience, and it is a contradiction, that a faculty sinning should oblige to obedience to the law of God, in the same consideration, because it sinneth. But these Scholastic-niceties doe not oblige us, wee shall bee unwilling in any termes to say that God, or, which is all one, the law of nature, layeth on us an obligation to that which is sinfully, or to sin, if any thinke hee is obliged to be circumcised, sure he must thinke himselfe obliged to save the passover and to keep

Lib. de parad.
so opinio nostra
nobis legem in
ponit. Phi. Gam-
macheu. in 12.
q. 19. de acti.
hum. c. 2. sect.
173.
Malderus 12 q.
19. art. 5, 6. dif.
84:

keepe the whole Ceremoniall law, but that the law of nature obligeth him either so to thinke, and erroneously beleve and practise, the whole Ceremoniall Law is another thing. It is true, a doubting conscience, that thinks hee is obliged by the law to abstaine from eating swines flesh, is either obliged to eate swines flesh, or not to eate, for to eate, or not eate, are opposed by way of contradiction, but there is no apparent contradiction but admitteth of some qualification, and modification, yet the contradiction in an evangelicall sence, as you must, and then it shall be, there be none in the visible Church, but he must either eate in faith, or not eate in faith, he must either be circumcised in faith, and in a certaine perswasion that circumcision is acceptable to God, or hee must not be circumcised in faith, &c. For both the Law and Gospell oblige to the action and to all the manner, way, and requisite circumstances of the action, to wits that it be done in faith, sincerely for God, in a due manner, &c. Now so wee say, hee is neither to eate simply, nor not to eate simply, but either to eate in faith, or to abstaine from eating in faith, and without an erring and doubting conscience, and we are not to do upon a supposition, that the conscience stand erroneous, nor hath the erroneous conscience any warrant at all, nor commission from the Sovereigne Lord of conscience, to command you to beleve you must be circumcised, or upon the supposall of that faith to oblige you to be circumcised, more then any earthly judge hath a warrant from God to command murder or robbery, nor is it a law of nature, or of God that you must do absolutely and without trying what an erroneous conscience indites you to do, under paine of sin, nor is it a sin to resist an erroneous conscience by not doing, or suspending the action, more then it is a sin not to obey an earthly Judge, when he commandeth beside, and contrary to the law of the supreme Law-giver. No wonder they make a Pope of conscience, who make the conscience of the Pope the supreme court that obligeth all men on earth. The reason of this error is, *Papists* (and *Libertines* joyn with them in this) dreame that as God doth command unerringly, & indeclinably, so he hath communi-

cated to Popes and Heraulds, and to every lawful Commander under him, and so to the conscience, that they may unerrantly, and indeclinably also command, but they should remember when power of commanding comes out of God, the fountain of authority, now it looseth its absolute undeclinableness, when it is in conscience, or in any creature, and it is onely conditionall and limited in the streames, whereas it was absolute and soveraigne in the fountaine.

2 In the case of an erroneous conscience standing in its vigorous thing, the question is, both, *what is commanded*, and *what is good*, for these two are not contrary, but agree well: for the Lords command to *Adam* (*eate not of this fruit*) is to *Adam* the cause why the not eating is good, and the cause of the obligation to what is commanded also, but onely the obligation is (*ad modum facti, non ad factum*) to the manner of doing, that if we doe, or abstaine, we do it *satis modo*, in faith, and perswasion without any jarring betweene the conscience and the object, but there is no obligation to the fact. On the regular way of doing, I am never obliged to obey God with an erring conscience, or contrary to the inditement of an erring conscience.

3 The material object being sin, and forbidden by the law of God, is an object by accident, even when it is proposed by practicall reason, if that reason be erroneous, and misinformed, as it is in this case, the proposing of practicall reason, doth not make that to bee good or commanded, which of it selfe was neither good nor commanded, but sinfull, it may make it good in the manner of doing, and oblige in the manner of doing, but that is not our question, but whether the practicall judgement and conscience remaining erroneous, doth both *ligare*, bind and oblige to the fact that is sinfull, that is denied. And though hee that is circumcised upon the supposall of a blind, erring, and Jewish conscience, thinking the law of shadowes oblieth when the body Christ is come, he is a debtor to doe the whole Law, and to eate the Paschever, to sacrifice at Jerusalem, to keepe the new-Moones, &c. But how is he debtor? He is this way debtor, what warrant he hath to be circumcised, he hath the same warrant to keepe the Paschever, to sacrifice

sacrifice, that is, he hath as good reason for to doe all, or is as well obliged upon his false principles he goes on, to keep all the law of ceremonies as to be circumcised, or doe a part onely, but he is erroneously and sinfully made, by himselfe, a debtor to the whole Law, but God made him a debtor neither to the one, nor to the other, and in Gods Court, though if he be circumcised, he must be circumcised this way, that is, his conscience must dictate that Gods Law still in force commands him so to doe, but this is but a necessity of supposition that falleth upon the manner of the doing, not upon the fact, for no Law of God warranteth him to be circumcised, and no Law of God makes him debtor to doe all the rest of the law of ceremonies, he is obliged neither to be circumcised erroneously, nor to abstaine from circumcision erroneously, but to lay aside his erroneous conscience, and to abstaine from circumcision according to the enditement of a well informed conscience.

So we easily answer that ignorant objection of phantasticall Sectaries, in needlesse Pamphlets and Queries, railing of non-sense and selfe-conceit, speaking they know not what : If the sword be used against errors to suppress them, then must the Magistrate command and compell men of tender consciences to sinne, and to doe against the light of their conscience; for what is not of faith, is sinne. And the Spirit himselfe waites and visitates not the liberty of the reasonable soule, by superseding the faculties thereof, but approves every truth to the understanding, and moves the will without violence, with a ratiounall force: Shall man be more zealous for God, then God is for himselfe? God himselfe doth not force men, but call them to repentance. — If the word (calling) be considered, whether will it warrant any further meanes then arguments, perswasions, and intreaties (make them as forceable as you can) if you hold the feare of punishment over men, it must be the feare of divine punishment, &c.

Answer. For 1. wee no where teach that the sword is a meanes of converting, but the just vengeance that is inflicted by the Minister of God upon false teachers, as upon other evill doers, so it is not destinated by God for spiritual gaining and reducing of hereticks that may repent, but for judicall expiation of wrongs done to the flock and Christian society.

Ancient bonds of liberty of Conscience, se. 1. c. 6. p. 26.

Though the Magistrate punish false teachers, it followeth not that he compels them to sinne against their conscience.

2. This poore argument will conclude against all Lawes of Magistrates, against murderers, bloody traitors, for the Lawes of the Minister of God, the King forbids the English Jesuit to stab his Prince, and compells him to abstaine from King-killing, and if this Jesuit abstaine from killing his Sovereigne Lord, and abstaine not in faith, but against the light of his Jesuiticall and bloody conscience, which dictates to him, that he is a Protestant Prince and a heretick, and he is obliged in conscience for the advancement of the Catholicke cause to stabbe him, doth the supreme Magistrate compell this Jesuit to sin? and doth hee force the Jesuits conscience? for to doe in faith hath place in duties of the second Table, as well as in the first, and men but of conscience and in faith, and moved by the Holy Ghosts gracious actings are to obey all lawfull commands of the Magistrate, as to pay tribute, to abstaine from murther, treason, adultery, robbing and stealing, if they be subjects of tender consciences, and why then should the Magistrate compell and force men to these duties which are to be done in faith, and in a spirituall manner? for sure the Spirit forces them not to doe these in faith, so the command of the Magistrate moveth every Christian to practise, and act of obedience to mens Lawes for conscience sake, and the Spirit moves the whole powers of the soul, both the understanding and the will without violence, with a ratioll force, and why should the Magistrate then be more zealous for God, then God is for himselfe? and all this may be said against all Lawes in the Old Testament, why should the Magistrate compell men against their faith and conscience not to beleeve, not to practise any such seducing wayes, as to say, Come let us goe serve other Gods; Should Moses be more zealous for God, then God is for himselfe? but the truth is, the Magistrate as the Magistrate doth not meddle with the conscience, not the manner of obedience to Law, whether they be obeyed in faith, or against the light of conscience, that is nothing to him, he commands but the externall actions, preach no heresie, no Familisme, Socinisme under the paine of corporall punishment; if Pastors obey this charge hypocritically, not in faith, it is their sin, not the Magistrates, he neither commands thus, preach no heresie, in faith and perswasion, nor yet, in no faith, in no perswa-

tion. And *Augustine* tells us the Donatists objected the same, *God compelleth none, but hath given men freewill to obey him*, contr. *penil. l. 2. c. 83. Epist. 48. ad vincendum*, Contr. *Gaudentiu. l. 1. c. 25* Contr. *Cresc. l. 3. c. 51.* which I often re-minde the Reader of, and the Donatists also said this compulsion makes hypocrites, when they are compelled to goe to heare the word, *Augustine* answers, *Although some that are compelled to heare remain hypocrites and counterfeite, yet for these, such as are sincere, should not have been left ungathered in.*

Augustin contr. Gaudentiu. l. 1. c. 24. Esi fisti aliquid per se verum, non utique propter ipsos. 1. 0. 1. fuerat. et colligendi quos videmus veraces, et

And for that of Gods calling to repentance, he is but an ignorant senselesse man who wrote that booke. *The Spirit waits, (saith hee) and violates not liberty.* If the meaning bee, the Lord is long-suffering and patient, and lets men goe on in their sins, and in his owne time effectually calleth them, this is a senselesse sense, for God waits not on one out of his longanimity and forbearance, lest he should force freewill for the freewill is ~~equal~~ ^{equal} to impotent, rebellious and refractory, till God subdue it, if the meaning be (as another sense it cannot have) *The Spirit waits and violates not liberty*, that is, the Spirit waits untill freewill be in a good blood and a congruous disposition to obey, and then the Spirit, for feare of forcing of it, if he should come on it undexterously to worke it against the haire, catcheth the opportunity when he sees it is not on a straine of rebellion, and in a distemper, and then he drawes the freewill without force; the man (I judge) is innocene and incapable of this school-heresie of late *Jesuits*, who devise a Pelagian congruous calling: and this were nothing to the purpose, and should neither have head nor feet to the matter in hand, for the Spirit who can carry freewill, though most rebelliously distempered his way, is not afraid of freewills contradictorious opposing, but can in every moment subdue freewill without forcing, he never waits on, for such a matter, except there bee a time when freewill is too hard a party for the Spirit to yoke withall; or when nature or some preparatory grace makes it easier for the Spirit to conquiesse, content at one time more then another.

Gods way and manner of calling, is no ground why the magistrature should not punish false teachers.

2, Gods not forcing of freewill is no rule to the Magistrate not to awe men to abstaine from perverting of soules for

Ancient bonds
of liberty of
Conscience, l. 1
c. 6. p. 26.

fear of the sword, for by the same reason, because Gods Spirit moves the Saints to be *subject to every ordinance of man, Judge, or good Law, for the Lords sake, and for conscience,* for hee must obey this, *Rom. 13. 5. 1 Pet. 2. 13.* and the Spirit compells not in these more then in the others; so this argument, God must worke faith, give repentance, and make a willing people, ergo, the Christian Magistrate cannot with his authority doe it, is all granted. This is but a very rotten rush, a straw, *Enbyssasts* so argue, God teacheth sufficiently, ergo, the Scriptures and ministry of men are not requisite, the discipline of the godly Magistrate cannot ascend so high as to have influence on the conscience and beget faith no more then the preaching of the word by the Ministers of the Gospel without the Spirit, ergo, the godly Magistrate cannot with the sword keepe the externall man in outward obedience to Gospel-ordinances, it in no sort can be a good consequence, nor is it good divinity to say with *Pelagians* and *Arminians*, that the calling of God extends no further then to arguments, perswasions, intreaties and threatnings, for the calling of God extendeth further then to so much as man can doe, in calling of sinners to repentance, but men can act upon the minde, will, and reasonable soule, by arguments, perswasions, intreaties and threatnings, for all that is done by the Ministry of men. But in effectuall calling (of which we here speake) it is certaine, the Lord infuseth a new heart, a new spirit, draws efficaciously to the Son, which is a further and higher way of omnipotencies, calling and drawing, then all the morall perswasion by arguments, intreaties, and threatnings, performable by men or Angels; so this man is either an ignorant or a grosse *Arminian*.

Who is the self
condemned
heretick, Tit. 3.
10.

Now from all this, it is easie to expound that character which the Holy Ghost putteth upon the hereticke, *Tit. 3. 10.* *he is judged or condemned of himselfe*, that is, the truth is so clearely opened to him, or he may, if he did not wicke, and shut his eyes, clearely see and beleeve the truth, if he did not knowingly, prudently, and willingly resist the truth, and therefore is condemned by his owne heart.

De heretic. Corr-
gend scilicet. l. 1. c. 13.

But *Minus Celsus* saith, the words carry a farre other sense, to wit, That by sinning he is the author of his owne condem-

nation,

nation, because in abusing true Religion, he thinkes he hath made a right choice, when he hath chosen a false Religion, being deceived by his owne judgement, he falleth into damnation, which, miserable man, he hath created to himselfe, and in which he abuseth to persist, and therefore is to be eschewed. So it is said, the Jews judged themselves unworthy of eternall life, but knowingly they judged not so of themselves, but they did so behave themselves as if they made themselves unworthy of eternall life. So I beleve the hereticke is called selfe-condemned, because he doth those things that renders himselfe worthy of damnation. So Castalio, or he is selfe-condemned, that is, he is damned, though there were none to condemne him but himselfe. So Erasmus.

Ans. He is selfe-condemned, who may be condemned by his owne conscience, though for the present the conscience be burnt with a hot iron, and the man will not permit it to summon, accuse, condemne, no lesse then hee who is actually condemned of his conscience, for it is a laudable act, and a naturall vertue of the conscience to give sentence against a heresie when it ought so to doe, as it is a vice of the conscience to be dumbe at heresies; but if he love the truth, though he cannot actually condemne the heresie, hee is not selfe-condemned.

The hereticke (saith *Celsus*) is an innocent man, and is not such a man as sins against light, nor maliciously, nor with an ill conscience, nor is his end gaine, pleasure, nor an ambitious lusting after a name; hee seeth none of these are attainable, yea, it is his desire of life eternall, and his zeale that setteth him on worke, and rather or he dishonour God and deny the knowne truth, and sin against his conscience, he had rather chuse torment, and dye a martyr, and drinke that dreffull and bitter cup of death, which was so terrible to Iesus Christ, that it caused him to fall to the earth, sweat blood and water. So he, *fol. 14, 15, 16.* which if it be true, an hereticke is rather an innocent Angell, then a guilty man, condemned of his owne conscience. Yet *Minus Celsus* saith here, he becometh himselfe as one worthy of damnation, and damned, though none but himselfe condemne him, 1 Joh. 3. 20. For if our heart condemne us, God is greater then our heart and knoweth all things. It is like then, an innocent man is

condemned, and his company to be eschewed as a pestilent, wretched man.

Remonst. vii. di. l. 2. c. 8. ut heresis natura potius quam vitium voluntaria sit.
L. 11. c. 2. Errores istos sola parit natura per nullam ipsorum culpam destituta gratia, non voluntaria, sed auxiliium gratia aspernata. Seducuntur non sponte sua sed nostra necessitate seducunt enim non quia seducere volunt, sed quia non possunt non seducere.

Yet the *Arminians* say, though discipline is to be exercised on hereticks condemned by themselves; yet are they bewitched with a great prejudice: -- so as heresie is a vice of nature rather then of free-will. And in another place, onely nature, by no fault of heretickes void of grace; begetteth these errours; and not freewill despising the help of grace; they are seduced not of their owne accord, but by necessity of nature, for they seduce not because they will seduce, but because they cannot seduce.

It needs not an answer, that they say, the *Jews* judged themselves unworthy of life eternall, not knowingly, for knowingly they did it, *Act. 13. v. 45.* they spake against the convincing and enlightning Gospel, contradicting and blaspheming. So *ch. 14. v. 2.* for which sin against the Holy Ghost, *Paul* turned from them, and preacheth the Gospel to the Gentiles; yet *Minus Celsus* will have the *Jewes* to erre innocently in that malicious fact.

Ans. To forbid marriage and meats, can hardly be arraigned as fundamentall errours, nor the *Anthours* such as must deny the Scriptures to be the word of God, yet they are such as depart from the faith, teach doctrines of devils; speake lyes in hypocrisie, and have their conscience burnt with an hot iron; and if hereticks be as innocent as their sin, if it be but a fault of nature, as blindness from the wombe; or deafnesse, not of will, but of nature; why are they to be rebuked; accused, condemned of their owne conscience? But they little know the heart of man; who finde not malice, prejudice, pride, desire of glory, to hold up a faction, often-gaine and hunger for court to lodge with errours of the minde; and whereas *Libertines* say we promote truth with blood, we re-tort it thus, they promote heresie with the sword, and deny thousands of Atheists, bloody men their way, because their purse, the Parliament, the sword, the Army is on their side.

CHAP. XII.

Argument against pretended toleration.

Hence I proceed to argue thus against this pretended liberty.

1. Every duty of the *Christian Magistrate*, hath warrant in the Old or New Testament, which exactly teacheth the duty of Ruler and subject, Father and children, Master and servant, &c.

Argument I.

But toleration of many false wayes, and the permitting of men to *sweare lyes in the name of the Lord*, and to seduce soules, hath no warrant in the Old or New Testament; ergo, such a toleration is no duty of the Magistrate; the major is clear from the perfection of the word of God, the assumption is proved by a negative argument from the Scripture, it is nowhere written expressly, or by consequence, to be the duty of the Ruler, therefore it is not his duty to tolerate or permit.

If it be replied, because it is not holden forth in Scripture to be the Rulers duty to punish men for their confessions, therefore it must be the Rulers duty to tolerate and permit them.

It is answered, the word of God is as perfect in teaching for what sinners the Ruler should not punish, as for what he should punish, the son for the fathers transgression, should not be punished by the Magistrate, for that is written in men, and he should not punish, except the crime be confessed or proved by the mouth of two witnesses. The Mole that was forced in the field, and had none to help her, is free of punishment also, and so is the man that kills his brother and hated him before.

X

Again,

Again, if those that seduce soules be most hurtfull and pernicious to Christian societies; and those that reach the way of God truly to be usefull, the Ruler must not be neutral and indifferent, as touching the use of his power toward either; but as he is for the praise of well-doing by vertue of his office, so must he be an avenger of wrath on evildoers, especially such as hurt Christian societies, whose peace and quiet bring in all godliness and honesty he is to procure.

Argument 11

**Toleration in-
ferreth Scepti-
cisme.**

That which inferreth necessarily many Religions, many faiths, many sundry Gospels in one Christian society, is not of God. But the toleration of all wayes, and many Religions is such, ergo, this toleration is not of God. The proposition is evident; because there is but one old way, Jer. 6.16. One Lord, one faith, one baptism, Eph. 4. 4. One substance & lived to the Father, Jud. 3. one truth to be bought, Prov. 23. 23. one Christ; which the Apostles, heard, saw, and handled with their hands, from the beginning, 1 John 1. 1. One name of Jesus, not any other under heaven by which we may be saved, Acts 4. 12. not Jehorabab and Moloch, Zeph. 1. 5. not Zebaoth and Baal, 1 King. 18. 21. not the true God, and the Gods of the heathen, the Samaritan mixture, 2 King. 17. 33. (1) And this one way we are to keepe with one heart, 1 Sam. 10. 19. with one judgement, and words, one tongue, one shoulder, Acts. 4. 32. 2 Cor. 13. 11. Phil. 4. 2. 1 Cor. 1. 10. Zeph. 3. 9. Zach. 4. 9. Being reformed and established in the faith, Col. 2. 7. Not offed to idols, nor carried about with every wind of doctrine, Eph. 4. 14. without wavering, Heb. 13. 9. For the assurance: That God hath appointed in his revealed will, that every man should serve God as best pleaseth him, and as it seems good in his own conscientious conscience, and that every man should protect the souls of his brethren, and the Magistrate should put no man to death for it, is as good as if there were no Magistrate; and that is against

against his calling as a Magistrate is clear, for the Holy Ghost saith, that, *Jud. 16. 5. Micah had a house of Gods; and made an Ephod, and a Teraphim; and consecrated one of his sons, who became his Priest, was from this; v. 6. In those dayes there was no King in Israel, but every man did that which was right in his owne eyes; ergo, the Magistrate by his office is to take care that Micah and others serve not God as it seemes good to their owne erroneous conscience, and so, that another follow not another Religion, and a third, another third Religion, as seems good in every mans owne eyes.*

2, If the Magistrate restrain not the high places, in for which he is rebuked, as some sacrifice at Jerusalem in Gods command; so the people for the most part sacrifice in the high places through the Princes fault, and there were bee two Religions, and upon the same full indulgence they may multiply groves, and *altars* according to the number of their Cities. And as there were false Prophets among the people then, so now, who with faint words make merchandise of mens soules, who by the revealed will of God must bee tolerated to doe the like, and others the like, still Religions bee multiplied, and this we must say, except it be denied that under the New Testament, The corruption of our nature is not so great, although neglect of Magistracy to doe what seems good in our owne eyes, under the New Testament, and to runne a whooring from God to other high places as they did, and if so, somethor should there be a Magistracy under the New Testament to restraints in wayes of corruption touching their fourth Table, to wit, to hedge man in from robbing and stealing, from incestuous Marriage, and Polygamie, upon intert consequences for if the Saints be the Church just owners of the earth, as many now hold, it is more unpunishably by the Father, as another, that a Saint take the Oke of his Neighbours Possessions of his neighbour, who is a small and weak man, then that he take of his owne goods for his self, who he is naked and standing, which by the law of nature he ought to be before hee sineth, and incestuous Marriages are to fault, conscience as unpunishable now, as when

~~Cath~~ and ~~the~~ married their owne sisters; and if conscience ought not to be forced in one thing, neither can violence be offered to it in any thing that unfaignedly pretends to conscience.

Argument III.

THAT indulgence and forbearance of all from the Ruler, which layes an undeniable ground for *Scepticisme*; *Fluctuation*, and doubting in matters of Religion, is not of God: But such is toleration of sundry Religions; *viz*,

The major is thus proved: True Religion suggests an *idea* and a perfect understanding; *Luke* 1.3. knowledge and persuasion of faith; *Rom.* 14.14. 23. faith by many infallible tokens; *Act.* 1.3. Full persuasion; *Rom.* 8.39. 2 *Tim.* 1.12. 2 *Tim.* 3.16, 17. All riches of the full assurance of understanding; *Col.* 2.2.

The assumption I thus prove: Because the Libertines say, that speciall and principall ground of no indulgence to false Prophets under the Old Testament, was because the Prophets were infallible. God himself who onely knows the heart, designed the false teacher, and the blasphemers by immediate resolution from his owne oracle, and made it out of question whether that was heretic or no, and whether presumptuously against the light of conscience the man held, professed and taught others so to doe, and believe as he did: So *Arminian Libertines*: So *Maurice Celsus*: So *Paticanus*: So *Jo. Goodwin*, and the English Libertines.

But now since the Prophets and Apostles fell asleep; no Magistrate; no Synod is infallible; all men are apt to deceive, and be deceived; for whether in fundamentals or non-fundamentals: none now can challenge Propheticall or Apostolicke infallibility, the Synod condemning *Socinians*, *Familists*, as hereticks are not infallible, but may as easily be heretickes, as those whom they condemne, for they have not monopolized the Holy Spirit to them-

selves,

Want of infallibility in the New Testament, no reason for the toleration in the Testament.

themselves, so say they, wee have no immediate Oracle to determine heresie, and what we beleve in all, except some few fundamentalls, wee are to beleve with a reserve, leaving roome to a new contrary light say the Independents; yea but it holdeth in beleiving fundamentalls, as well as non-fundamentalls, for in neither have wee Propheticall infallibility and immediate Oracles, and Scripture shewes wee have as great darknesse, blindness of minde, naturall fluctuation to beleve nothing in supernaturall fundamentalls in the Gospell, as in non-fundamentalls, but with trepidation and doubting of minde, wee no more having monopolized the Spirit to us then Sectaries, nor Sectaries more then we, in the one then in the other, in fundamentalls, then in non-fundamentalls: what ever wee beleve, upon this principle of Reciprocall Toleration, both wee and Sectaries are to beleve with a speciall reserve to change that faith with the next new-Moone, when contrary new light shall appeare, so are wee taught to have faith of nothing, but to be tossed to and fro, and to be carried about with every wind of doctrine, with wavering, not rooted, nor established; nor fully perswaded of any thing, contrary to *Ephe. 4. 14. Hebrewes 3. 19. Coloss. 2. 2. 7. Roman. 14. 23. 2 Timoth. 1. 12.* And this destroyes faith, and makes it a meere conjecture, and an unsettled opinion, with a fluctuation of minde, to waite the tyde of a new contrary light, and send this old faith away, and admit of another; yet so as to lodge that new one with a moveable reserve; and so must we live and dye doubting, and meere nullifidians.

Argument IV.

Toleration is
against faith,
hope, comfort
in the Scrip-
tures.

That which destroyeth all our hope, comfort of the Scriptures, zeale, constancy, and rejoycing in suffering for the truth, for Christ and the Gospel is not to be held, nor is it from God.

But toleration of sundry Religions is such, *ergo*, The Proposition is cleare for the places of Scriptures placing these Christian graces in beleivers, as *Heb. 5. 19, 20. 1 Pet. 1. 3. 1 Theff. 5. 8. Rom. 15. 4, 5. Rom. 12. 11. Rom. 5. 1, 2, 3. Eph. 3. 1. Phil. 1. 12, 13. Heb. 10. 33, 34. Matt. 19. 29, 30.*

Now Toleration layes this ground as a principle, Men are not to be troubled for their conscience, because they beleieve, hold, publish, and teach what they do, right or wrong, according to their conscience, be it erroneous, or not erroneous; and their zeale, hope, perswasion, comfort, carrieth them to undergoe the reproaches of Heretickes, Seducers, false Prophets, imprisonment, torture, death, burning quicke, rather then they would sinne against knowne truth, and offend against a conscience though erroneous, yet because the sufferers are not infallible, and it may be a lye, they beleieve, publish, and suffer for, their hope may be grounded on a lye, their comfort not bottomed on the Scripture, and so false hope and comfort, their rejoycing in sufferings, and undergoing torture, and violent death, but fleeting and counterfeit joy, their zeale without knowledge, a bastard zeale, having nothing to doe with the word, and Gospel-promises; but, in the bottome, as contrary to them as light is to darknesse: for what any

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Saint or Professour beleeves and publishes, hee is to beleeve and publish, and dye in it, and for it, with a faith that the contrary may bee a truth of God, and so to bee tolerated and borne with: now the hope of the hypocrite is therefore compared to the spiders web, to a broken tree, to a blasted olive tree, his joy to a night vision, a dreame, the cracking of thornes under a pot, because both hope and joy, and all his comfort is grounded on an erroneous conscience, a lye, an imagination, not on the word of God.

Now so is the joy, comfort, and hope of all Religions which Libertines contend must be tolerated, they confesse they may bee truths, they may bee lyes, yet if they bee punished for them, they suffer persecution for righteousness, for Christ, for truth.

Argument V.

THAT which taketh away all wayes of removing Heresies under the New Testament, both by the Sword, and refusing of gaine sayers by the word, all rebuking, all avoyding of them, is not of God. But such is this pretended Toleration, *ergo*, It is not of God, the major is evident of it selfe.

Toleration is against the ministry of the word.

The assumption I thus prove: Therefore the Magistrate should not punish Heretickes, because hee cannot doe it in faith, for he not being infallible, hee cannot certainly and undeniably know that hee

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punisheth the man for that which is a Heresie, or for that which is a truth, and so while he is plucking up Tares, hee may bee plucking up Wheat, and so he cannot in faith punish him, say they.

But this reason strongly evinceth, according to the way of Libertines, the gaine-saying hereticke is not to bee refuted, nor to bee sharply rebuked, that he may bee found in the faith: nor to bee avoided or selfe-condemned, contrary to *Titus* 1. 11, 12, 13. *Titus* 3. 10. *Romans* 16. 17. 2 *Timoth.* 2. 14, 15. 1 *Timoth.* 6. 3, 4. *Matth.* 22. 29, 30, 31, 32. 1 *Cor.* 15. 1, 2, 3, 4, &c. because what ever any Christian Professour doth, as well as the Christian Magistrate, he must doe it in faith, *Rom.* 14. 23. otherwise bee sinneeth.

And it is no lesse sinne (I speake not of the degrees) to refute, judge, and condemne, rebuke and avoid a brother as a selfe-condemned Hereticke, when it is not evident to the conscience of Pastours, Synods, or any private Christians, who may refute, admonish, and rebuke Heretickes by the word of God, *Titus* 1. 11, 12, 13, *Titus* 3. 10. *Rom.* 16. 17. that hee is an Hereticke, for they may bee reproaching and speaking against such as are found in the Faith, and Wheat; not Heretickes and Tares, for ought they know, who have not monopolized the Holy Spirit to themselves onely, more then these whom they refute, admonish, rebuke and avoid as Heretickes, and so they cannot in Faith more obey the Holy Ghosts charge, and rebuke Heretickes, then the Magistrate can in Faith draw the Sword against them.

Of the resolution of avoiding Heretickes

It is not the duty of the Magistrate to avoid Heretickes, but to punish them, and so hee cannot in Faith draw the Sword against them.

Argument V1.

THe father commands the children now in the state of sinne, to learn and heare the judgements and testimonies of God, *Gen. 18. 19. Exod. 12. 27. Psal. 78. 3, 5, 6. Joel. 1. 2, 3.* and that in order to the rod and bodily punishment, *Prov. 13. 24. Prov. 23. 13. With-hold not correction from the child, for if thou beatest him with the rod, he shall not die. 24. Thou shalt beat him with the rod, and shalt deliver his soule from hell.* Damnable heresies bring swift destruction, *2 Pet. 2. 1.* The fourth command is given to the father of the house, *Exod. 20.* in order to son, servant, and stranger, to cause them to keep the Sabbath; which *Nehemiah* as a father and a ruler practised by the sword, *Nehem. 13. 19, 20, 21, 22.* And the like *Morrally*, layeth bands on all Magistrates and Ministers, according to the power of the rod, civill or ecclesiasticall committed to them, *Eli* a father and a judge dispised God, *1 Sam. 2. 30.* in not correcting his sons, for abusing of their priestly power: his sonnes might have pretended conscience that they could not live upon the ordinary allowance for the priest, and that the law of nature might beare them out in their practises; yea, every man is to take care that he and his house serve the Lord, nor did *Joshua* as a Magistrate only, chap. 24. 15. but as a master of a house so speake, then must the Prince, the Parliament, the Magistrates say the like, and take care according to their places as fathers of the Common-wealth to doe the same.

Hence we thus argue, what ever coercive power to command, threaten, promise, punish, restraining, reward, God hath given to parents, masters of families, teachers, tutors, officers in war, Kings and Princes, is the good gift of God and a tallent to be employed for the good of soules, and in order to observe the duty of the first Table, every one in order to their station. Because Kings are to bring their glory and honour to the new *Jerusalem*: its either Kingly honour and power, which is essentially coactive, or then, it is nothing but that holy rich men that bring their glory to it, *Rev. 21. 24. And Kings shall minister to the Church.* It is either

Rulers by the fourth command are to see all under them worship God.

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ther royall service, as Kings, or then no more favour is bestowed on the Church, then if private men ministered to the Church, *Esa. 60. ver. 10.* And if it be not for the beautifying of the House of God at Jerusalem, in obeying the Law of God, and inflicting death, or banishment on the refusers of obedience, as the Persian Monarch did, *Ezr. 7. 28. 26, 27, 28.* It is not glory brought to Jerusalem. But such a coercive power hath the Lord given, as a talent and gift to parents, masters, teachers, tutors, officers, Kings and Princes: as these places evince.

And thus, that which the master of a christian family may doe, that the father of the Common-wealth the King, in his place may doe. But the master of a family may and ought to deny, an act of humanity, or hospitality to strangers that are false teachers, who bring another Gospel, *2 John 10.* whom he must neither lodge, nor bid God speed: because he brings another Gospel; which he otherwise owes by the law of nature to a Pagan, and a man not knowne to him, *Heb. 13. 1, 2. Job 31. 32. Gen. 18. 1, 2, 3, 4. chap. 19, 1, 2, 3.* The proposition is cleare upon the ground that David as an head of an house, will cut off all lyers, and wicked persons out of his house, as a godly King he will also cut off early from the Church (called the city of God) all wicked doers, *Psal. 101.* For if every Christian family of New England must refuse lodging to a false teacher, must not the Governour and Judges, who have power to command and regulate acts of hospitality, joyn their civil authority to forbid any master of an house, to lodge such a pestilent hereticke? And what is this but the highest degree of banishment? And if the Christian Magistrate who may in law dispose of Innes and lodging of strangers, for the publique good, should command any to receive such a man in his house, should he not offer violence to the conscience of the master of the house? And yet if the man were sound in the faith, and should onely seeme a false teacher to the master of the house, the adversaries would say, the godly ruler may command an act of the law of nature, to lodge a saint, who onely upon mistake, and an erroneous conscience is suspected to be an hereticke, for they say the Ruler may use his

his power in duties of the second Table.

3 It appeares that the laws of both Kingdoms ordained English or Scottish seminary priests, or Jesuits that come to either Kingdome to seduce men to the Romish faith, to be hanged, to have better ground in the word of God, 2 Jo. 10. and which forbids any under paine of death to lodge such then the twelfth proposall for peace, that licenceth Jesuits and Priests and so commandeth Protestants to lodge such, if they disturbe not the peace of the Kingdome, though they leade millions of soules to hell. For upon this proposall, suppose al England were truly godly, the King might command the just contrary to what the Apostle John exhorts, if he follow the consciences of the new Army.

Proposals of the Army under Sir Tho. Fairfax 12.p 10

CHAP. XIII.

Magistracy and perpetuall Lawes in the old Testament warrant the civill coercing of false Prophets.

Argument VII.

WHat the Patriarkes, and Godly Princes of Israel and Judah were obliged to doe, as Rulers and Princes, and not as such Rulers who were priviledged types of Christ, that all Kings and Rulers under the new testament are obliged to doe. For quod convenit h. non convenit agere. *what agreeth to Kings as such, and to Rulers as such, agreeth to all Kings, and to all Rulers.*

But Patriarkes and Godly Princes, as Rulers commanded the putting away of strange Gods, as Jacob, Gen. 35.2,3,4. did, and the worship of the true God: as Abraham, Gen. 18. He being a Prince within himselfe. So repeneing Manasses, 2 Chron. 33.15,16. removed strange Gods, and new Altars. Asa removed Idolatry and Queen-mother for her Idolatry, 2 Chron. 14. renewed the Covenant, and commanded that who so ever should not seeke the Lord God of Israel, should be put to death whether small or great, whether man or woman: Jehosaphat is commanded, because he rooke away the high places, and the

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groves

groves, as other godly Kings are blemished for not removing of them, 2 *Cbro.* 19.4. Nevertheless there are good things found in thee, saith the Prophet, *Jebu*. *Hezekiab* removed the high places, the images, groves, brazen Serpent, restored the Passover, worship, Priests. And *Josiab* destroyed the high places, groves, carved, and molten Images, Idols, and Altars of *Baalim*, the horses dedicated to the Sunne, houses of the Sodomites, *Topheth*, *Baals* Priests, 2 *Cbro.* 34. Now that they did this as Princes, not as privileged types of *Christ*, and that God requires this at the hands of king *Charles*, when God shall establish him in his Throne, to take order with *Arrians*, *Socinians*, *Antitrinitarians*, *Fanilists*, *Antinomians*, *Anabaptists*, *Seekers*, &c. is evident.

Typicalnesse did not privilege all the Kings of Judah and Israel to compell the conscience, and punish false teachers, as *Libertines* say.

1. Their assertion, that all the Judges and Kings, were types of *Christ*, even *Jeroboam*, *Jebu*, *Abab*, and the vilest of them is said, not proved.

2. That typicalnesse invested all these Kings with a power over the conscience, 2. to convert men to God with a sword of Steele.

3. To punish Idolaters, whereas they had none, if they had wanted this typicalnesse, the contrary being evident in *Cyrus*, *Artaxerxes*, *Darius*.

4. That this typicalnesse made *Jeroboam*, *Abab*, and such who sold themselves to wickednesse, infallible to judge who were true Prophets, and reward them, and who were seducers, to put them to death, the contrary of which is cleare in *Abab*, and men of his stamp.

5. Wee require any ground from the word that they were types of *Christ*.

6. That the typicalnesse of the land made the head the King a type of *Christ*, and not all the inhabitants types also.

7. That the typicalnesse of the land made the King head of the Church, and yet he might not offer incense, but hee must be stricken with leprosie as King *Uzzab* was.

9. That Church and State was one.

10. That the King was supreme Church-Judge above the Priests that handle the Law, and over both judicatures of Church and State, (11.) That they were all Prophets, and by an extraordinary typicall power removed the high places, killed:

killed Baals Priests; all which phancies taken for granted lyeth between them and this, *That Princes now have nothing to doe with Christ and Religion more then Indians.*

2. That they did this as Princes of common equity by the law of Nature; I prove 1. Darius who was undeniably no type of Christ to his great commendation makes a Law; Exra 6.11. *I have made a decree that whosoever shall alter this word, let timber be pulled from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this; and this is commended by the Holy Ghost, v. 14. They prospered through the prophesying of Haggai, &c. according to the Commandement of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes King of Persia. And Exra chap. 7. Artaxerxes saith v. 26. Whosoever will not doe the law of thy God, and the law of the King (injoyning obedience thereunto) Let judgement be executed speedily upon him, whether it be unto death, or unto banishment, or to confiscation of goods, or to imprisonment. And Artaxerxes was no type of Christ, yet Exra addeth in the next verse, 27. Blessed be the Lord God of our Fathers, which hath put such a thing as this in the heart of the King, to beautifie the house of the Lord at Jerusalem. If it stand good that patrons of liberty say, he was not to blesse God for this, he had cause to mourne, that the heathen King being no type of Christ, should intermeddle with that which belonged not to him, to straine the tender consciences of men, and to force Religion upon them with the sword for chap. 10. v. 7, 8. this is set downe as a blessed decree which brought on an Assembly, for putting away strange wives. The like is clear in the decree of Darius, Daniel 6. for worshipping the God of Daniel, and of the King of Niniveh, for a generall fast, Jer. 3. and Nebuchadnezzar, Dan. 3. 28, 29.*

3. Typicalnesse sometime may be ground of doing what is extraordinary, as Sampson killed himselfe and his enemies, which he could not have done in ordinary, but he was in it a type of Christ, who slew more in his death, (and that most voluntary, Job. 10. 18.) then in his life. And Solomon as a type married the daughter of the King of Egypt, typifying Christ, who joyned himselfe in marriage with the Church of the Gentiles; but it is no good consequence, the Kings of

How typicalnesse priviledgeth men to such and such actions, how

Judah being types did punish Idolaters, therefore their punishing of Idolaters was extraordinary. For David subdued the Ammonites and Philistines, and so did Joshua the Canaanites, as types of Christ, who subdueth all our spirituall enemies, and makes the Gentiles his willing subjects, but it followeth not that therefore Christian Kings may not imitate Joshua and David in making warre with Nations that comes against them in battell, as these did against the people of Israel, *Iosb.* 11. 26, 27. *Pf.* 2. 1, 2, 3, 4, 5. For sometime the ground of typicall actions is morall, as Josephs brethren bowed to him by vertue of the fifth Commandement, because Joseph was a Prince second to the King, yet both hee and they were types, for these that despised and sold Christ bowed to him; sometimes the ground of typicall actions is an extraordinary impulsion, and then they binde not to imitation, as a man may not kill himselfe, that he may kill his enemies, to follow Samson, in that extraordinary motion of the Spirit, in which he was a type of Christ. But if there be no more but naked typicalnesse in the Kings of Israel and Judah in punishing Idolaters, except they did it by extraordinary impulsion, which cannot be proved, it concludes nothing against us.

Argument VIII.

Seducers punished by bodily death.

WE argue from examples of Seducers, who have been punished with bodily death or otherwise: As at the command of Moses the Prince, three thousand were slaine, *Exod.* 32. 26, 27, 28. for worshipping the golden Calf, that God might that day bestow a blessing on them, 29. and Moses might make atonement for them, *vers.* 30. *Numb.* 25. Moses commands all the heads of the people to be hanged before the Sunne, that the fierce anger of the Lord may be turned away from Israel, because they were joyned to Baal-peor, and the sacrifice of the Gods of Moab, 1, 2, 3, 4. Phineas in his zeale turned away the anger of God in that he thrust through Zimri in the act of uncleannesse with Cosby a Medianizish woman. And Elisha caused slay the Priests of Baal, with the sword. And Paul strooke Elymas the Sorcerer with blindness, because he laboured to

pervert *Sergius Paulus* the deputy, from the faith, *Act.* 13. 8, 9, 10. the sonne of the *Israelitish* woman, whose father was an *Egyptian*, while he did strive with a man of *Israel* and so in passion and malice toward the man, as would appere, *cursed God*, was stoned to death, and a law was made on it against the blasphemers, *Levit.* 24. 10, 11, 12, 13, 14. which is, *ver.* 15, 16. *Whoever curseth his God shall beare his sin*, 16. And whoever blasphemeth the name of the Lord bee surely be put to death; and all the congregation shall certainly stone him, as well the stranger as hee that is borne in the land, when hee blasphemeth the name of the Lord shall be put to death: these be two things here to me that proveth this was no judiciall temporary law binding *Israel* onely.

Punishing of Idolators and blasphemers of the law of nature.

1 *His God*, Holdeth forth, that nature abhorreth, and the sum of the first command written in the heart is, hee that curseth his maker whom he is to blesse, love, and serve with all his heart, should dye.

2 This law obliegeth the stranger, and any heathen to be put to death, if hee should blaspheme God, saith it is the law of nature, and obliegeth us under the *New Testament* as being the first and highest sin that nature crieth shame, and woe upon; and wee are to conceive it was a lawfull warre attempted by the ten tribes to goe against the tribe of *Ruben*, *Gad* and the halfe of *Manasseh*, *Josh.* 23. 11, 12. &c. to 34. because they set up a new Alter to worship (as their brethren conceived) which if true, certainly was a cleare apostacy from the God of *Israel*. That *Josua* destroyed the *Canaanites* for their Idolary, *Josh.* 6. 21; 22. chap. 20, &c. I confesse will not warrant us to make warre, and destroy with the sword, all the *Indians*, and Idolaters on earth, and to compell them to worship the true God in the Mediator *Christ*, without preaching first the gospel to them: Nor can it warrant us to kil every ignorant blinded *Papist* with the sword, nor can wee deny, but what *Elias* and *Paul* did against false teachers, was by extraordinary impulsion, because the ordinary Magistrate would not, as *Achab* and *Jezebell*, and could not, through ignorance of the gospel punish perverters of the truth: but sure these examples prove corporal, and sometimes capitall, punishment ought

by the Magistrate to be inflicted on all blasphemers, on all ringleaders of Idolatry and false worship, as *Exod. 32*. They forced *Aaron* to make the calfe, and *Levit. 25*. they were heads, rulers, and cheife offenders that were hanged, the manner of the punishment may bee exemplary and determined of God, for the example of after ages, whither by death, for simple heresie in one seduced, which was no ring-leader, (which I finde hath not been done by God, in the old or new Testament) but seducers and ring-leaders by the law, such as cease not to subvert the faith of others should dye, yet these examples clearly hold forth so much of the law of nature as bodily punishment, according to the measure of the offence is due: otherwise if Christ have freed false teachers from all punishment external, or that may be thought to worke any otherwise then by meer spirituall instructing in all meeknesse, then by the liberty purchased by Christ they are freed from shame and reproach, for shame and the publicknesse of suffering is an external punishment, and is another meanes, besides meek instructing, as is clear from *Judg. 8.7.* and from *Sauls* calling *Jonathan* the sonne of a rebellious woman, in which he banded him shamefully, i *Sam. 20.34.* *Isa. 50.6.* *Luk. 14.9.* Yea, by this way of Libertines, false teachers are not to bee rebuked, nor avoyded, that they may be ashamed, *Paul* may not upbraid the *Cretians*, and call them idle bellies, and lyars, that they may be sound in the faith: for that must be contrary to the liberty, wherewith Christ hath made them free. And a bodily punishment may be extraordinary in regard of the manner of doing, when done by miracle, and fire brought from heaven, and in regard of the persons that inflict it, as that which *Phineas* did being Priest, and *Elias* being a Prophet, and *Paul* being an Apostle, when the Magistrate will not do his part; and yet the punishment in the nature and substance, may be according to an ordinary law of God that bindes us: *Paul* strikes *Elimas* with blindness; it is no rule for Ministers to beare the like to false teachers; but it is the rule for him that beares the sword, to inflict bodily punishment upon perverters of the Gospell, if this were not, *Joshua's* warres with the *Canaanites* that were according

How wars that are extraordinary in the manner, and in some particular acts may be and are in the substance of the acts ordinary rules obliging us.

to a morall and perpetuall rule of justice, and bindes us, *Josh. 11. 26, 27.* should not binde us to lawfull defensive warres in the like case, contrary to the law of nature. *Josh. 11. 26, 27.* because *Joshua* in these warres did many things extraordinarily, and killed all the cattle and women with childe, which we are not to doe. The answer of many is, These were extraordinary; ergo, they binde not us. Is no answer, they were extraordinary in the manner, not in the substance and nature of the punishment, in which the course of justice warrants us, as a rule flowing from the Law of nature, though the manner and extraordinary accidents are before us, as no obliging law, upon the same ground many argue; the Apostles, who were immediately inspired, give out synodicall decrees, *Act. 15.* therefore Elders that are not infallible, may not give decrees according to the word of faith. Ye say we; whether should this be a good consequence, the Prophets, and immediately inspired Apostles preached and prophesied the will of God as the Lord taught them. Ergo, Minister, now, though not immediately inspired may not preach the mind of God according to the proportion of faith, for we thinke the consequence is most strong, according to the word, we are to follow the Prophets and Apostles in that, in which they followed the law of nature, which is, that every Ambassador relate faithfully his Princes will, though some have ordinary gifts, some extraordinary and rare gifts in relating the same embassage. So it is no good consequence, some by extraordinary warrant did punish evil doers, ergo, the ordinary Magistrate hath not therefore power to punish such evil doers.

Assignment IX.

THE expresse law of God, and of nature written in the heart of al, proveth that the seducer should die, *Deut. 13.* If a Prophet or a Dreamer arise, and say, let us goe after other Gods, he shall be put to death. That is no temporary law obliging the *Jews* only, the Text sayth. Let us goe (saith the Dreamer), after other Gods to serve them. The Law of God warranted by the Law teacheth that false teachers and hereticks are to be punished with the sword.

reasons for the content
word & shall, &
if: by obliging...

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them, this sin is against the first command, and that immu-
luate principle of nature, graven in the heart of man, That
there is one onely true God, and he onely to be served.

2. It is against the love of God, ver. 2. The Lord thy God
whether you love the Lord your God: if he be God our love is
due to him,

3. It is against the fear of God, v. 4. Ye shall fear him: if
he be God, he is omnipotent, infinitely great and dreadfull;
therefore by the light of nature to be feared. And 5. ele-
ved to as the onely happinesse of men. Add to those, that
it is a morall transgression, if Magistracy, and lawfull re-
venging of violence and unjustice by the Minister of God,
and Government against highest soules oppression, be a na-
turall Remedy, not a temporary positive salve (as undoub-
tedly it is) then sure he that seduces so, should dye.

1. He speaks aversion and turning away from God, and that
is hell and the extremity of miseries.

2. He thrusts thee out of the way, v. 5. a word of violence.

Then 3. he is evill and destructive to the Society of men,
which the Magistrate by his office should defend, v. 5. So
shalt thou put away the evill from the midst of thee.

4. He seeks to thrust thee from the Lord thy God, that brought
thee out of the Land of Egypt. The word *thrust* is to remove
from God, as from an unclean and cursed thing, and it ex-
presseth excommunication, and then to thrust men away
from the Lord in Covenant with us, that can save from the
greatest of miseries, must be the highest of injuries, and if
the Lord proved a publicke avenger against the highest
wrongs that can be done in a society (as he doth) then cer-
tainly against this.

5. It is a wrong that God would have all Israel to feare, a
wickednesse that strikes at the root of society. 11. And all
Israel shall beare and feare, and doe no more any such wickednesse as
this among you. And v. 13. such are children of Belial; they
make all things and persons cursed they come among, and
bring on the land, the fierce anger of the Lord, v. 17. the inter-
secall worke and end of the Magistrate is to avenger evill doing,
and so to remove the fierce anger of the Lord from a land,
that the people may feare and not do any such wickednesse,

as is clear, Deut. 13. 10. 11. Exod. 32. 29. 30. Deut. 19. 20. Rom. 13. 3. 4. 5. 1. Pen. 2. 14. Now the false Prophet is such as brings on all these evils; and therefore if Magistrates stand under the new Testament; and if there be such a sin now as thrusting away people from the Lord who hath, in Christy delivered us from a greater bondage then that of Egypt, this must be a perpetuall Law.

Deut. 17. 2. If there be found any among you within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickednesse in the sight of the Lord in transgressing his Covenant, and hath gone and served other Gods and worshipped them, under the Sunne or the Moone, or any of the host of heaven, which I have not commanded. 4. And it be told thee, and thou hast heard of it, and the thing certaine that such abomination is wrought in Israel. 5. Then shalt thou bring forth that man or that woman which hath committed that wicked thing unto thy gates, even that man and that woman, and shall stone them with stones till they dye. 6. At the mouth of two witnesses or three witnesses, shall he that is worthy of death be put to death.

The law Deut. 17. 2, 3, for punishing of Idolaters.

Hence not simple Idolaters, nor all the Nations round about, nor all the Papists, that are educated in Idolatry, by this Law shall be put to death; but such as are within the gates of Israel. 1. In Covenant with God. 2. It is wrought in Israel, and so Apostates to Judaisme, to strange Gods are to be punished; so we reach not that Nations are to be converted by the sword, or that the Idolatry of Indians, the blasphemy of Jews, is a sufficient ground to make warre against them, and cut them off with the sword.

3. Apostates turning to false Gods, were by a written law judged. There is no consulting of an Oracle by *urim and thummim* here, as Libertines say, but just as the murthrer is to be judged under the New Testament, if it be told thee, the people or the Judge, and thou hast heard of it. 6. Under two witnesses, hee shall be convicted. It were a vaine thing to goe and seek witnesses, and follow reports and hear-sayes; if they had an immediate Oracle to informe the Judge and say, Here the Idolatry, there the Idolater, blinde him and lead him away to death, (as some Patrons of Liberty plead) we read not any such consequence.

There was no consulting with the oracle who should be put to death for his conscience in the old Testament, but an ordinary way of trying such evil doers by judicial proceedings and hearing of witnesses.

3. He is not persecuted for opinions, because he never comes up to that measure of light in judgement that other Saints attain unto, but he is put to death for an externall act of Idolatry that is seen, heard, proved by two witnesses. and for externall abomination wrought in Israel, v. 5, 6. the Lord never puts a Judge to prove opinions, that remain within the walls of the heart, and are things of the minde, by witnesses, nor is the end of putting to death to force, beat, or cudgell him to the sound faith, with the sword, but to be avenged on his sin, to remove evil, to save the Israel of God from infection.

4. It is not single Idolatry that is his death, but his Idolatry in seducing others by word or example, he works such abomination in Israel, v. 4. in the Church of God, which tendeth to seduce others.

The end of punishing of false teachers with the sword is not their conversion to God (Ministers of the Gospel onely labour in that field) but the not perverting of soules and disturbing the safety of humane societies.

Deut. 18. 18. I will raise them up a Prophet from among their brethren like unto thee, that is, Christ Act. 3. 22. so the Holy Ghost in the Apostles expounds it. And he adds ver. 20. But the Prophet that shall presume (he must mean in the time of the Messiah, when the true Prophet shall rise) to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die. Is is a prophecy of a New Testament Law, because many were to come in Christs name, and say, Loe I am Christ, as many now doe, so Zach. 13. 1, 2, 3, 4.

Sacrificing of children to Molech punished with death by Gods Law, not as murder but as spiritual whoredome.

Levit. 20. 2. If boe soever of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed to Molech, hee shall surely be put to death. This Law, if it did lye upon the strangers and heathen, then; it was not judicially, but it must lye on us Gentiles, now; Who can free us from it?

Object. But he was put to death not for false worship, but for murdering of his Son.

Ans. No Law of God or men, can judge that murder, which is done without hatred to the party murdered, as is clear Deut. 19. 11, 12, 13. chap. 4. 42. chap. 19. 4. but here, the dearer their sons were to them, they the rather offered them to their God. v. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Text gives no reason why such should be put to death, unless man slaughter be called murder, as it is in the Law, notwithstanding it should not be called murder if it be not man slaughter. v. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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The author means by murder, & how properly to referre it, them to their God. v. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

to death for murder, but for false worship, against the first Table, Ver. 3. *He defiles my Sanctuary, he prophanes my holy name,* ever, 5. the Magistrate must kill such a seducer, for he *commits whoredom with Molech.*

CHAP. XIX.

Capitls against coercive judicial Laws, for punishing false prophets in the Old Testament removed.

THE first common Answer made to all these, is: That these were judicial and Old Testament Laws, when God dealt more strictly with the Jews, and hedged them in with severer laws, penalties, and a greater measure of bondage, then now under the meek and gentle reign of the Messiah.

Ans. More severity, and a stricter tutory to be over the Church in non-age, and under Pedagogie, we grant, Gal. 4. 1, 2, 3. But that is in regard of Ceremoniall hedges, laws, and dayes, but it is to pegge the question, to say that moral transgressions are destructive, if not more, to Christian societies now as then, such as blasphemy, idolatry, heresie, that were punished with the sword then; must now be more loos'd from all bodily punishment in any kind, then further, forcery, adultery, perjury. For the comparison of a milder Government under Jesus, then under Moses, cannot stand in fencing some moral transgressions utterly from the sword, and in leaving others lesse weighty, under as bloody punishments as ever they were. When no reason from the word of truth, can be given, why the murderer should dye by the sword, now and then, but blasphemy, and offering the sons to Molech, as the Indians doe now, was then by the law of Nature, a dis-worship, or a false worship, punishable in Jews and heathen, but now it is not in any punishable by the sword at all. 2. The sword did not force the conscience of any then, more than now, nor could it cudgell an Idolater, or a blasphemmer, into the sound faith then, more then now, and weapons of the Prophets in the

Laws punishing false teachers were moral, not temporary and pedagogicall.

Old Testament, as well as the Apostles in the New, were not carnall but spirituall, and mighty through God. Prophets, as Prophets, no more used the sword against mens consciences of old, than Christ, his Apostles, and Ministers doe now, Mat. 28. 19, 20. And as Christ saith now, preach the Gospel, but kill none, use neither staffe nor sword, nor miraculous power to destroy hereticks, or burn Samaria, so he said to his Prophets, *speake my word to Israel and Judah and the Nations, to Ninive and others, but kill none, and use the sword against none of the rebellious who will not heare, that they may bee converted.* Yet hee commanded the Magistrate to use the sword against the seducing Prophet, nor can the *Libertines* shew us of a Ceremoniall death inflicted for the transgression of a morall law, which transgression is now made free from all bodily punishment, indeed the man that refused to raise up seed to his brother was put to shame by the law, and we are freed from both the law, and the penalty thereof, and the man that gathered sticks on the Sabbath was put to death by an answer from Gods mouth, but the breach of the holy Sabbath instituted before the fall is no Ceremoniall transgression, nor doe we thinke that every violation of the Sabbath was punished by death, but that the Magistrate, Masters and Fathers, are not to punish with bodily coercive power the transgressours of the fourth command, is most false. For what the Magistrate commands the Subject, the Master the servant, the Father the sons, and which they have warrant from the Morall law to command in these relations, that they command in order to the sword and rodde, if their commandements find no other welcome but rebellion, for the power of Magistrates, and Master, yea, and of the Father now in the state of sin is essentially coercive, they may compell their inferiours by strong hand, either to doe or suffer the will of God, which is sufficient to prove our point. Though it be true, some morall transgressions Moses punished with death, as Sabbath-breaking, it followeth not therefore the godly Prince may now punish it with death, but it followes not therefore, such transgressors are made free, through Christ of all bodily punishment, as *Libertines* inferre, for though

Power of Fathers and Masters in the fourth command coercive.

the temporariness of the punishment be only in the measure of punishment, yet not in the punishment it selfe.

2 We desire a reason why the gentlenesse of the sonne of forme Gods government should free the blasphemers, and the soul-murtherers, from sadder, yea from all bodily punishment, and not free him that destroyes the body also. Or how all the Sons of *Levi* saw by an immediate oracle that all that had worshipped the golden Calf, *Exod. 32.* had done it with such high presumption, as made that Idolatry worthy of death, which otherwise was not worthy of death; and it is cleare the charge was without exception, *v. 27. slay every man his brother, and every man his companion, and every man his neighbour.* And the like I say of all that joyned to *Baal-peor*. And when *Asa* compelled so many thousands both of *Judah* and *Israel* to sweare a Covenant, and that they should be put to death, that would not seeke the Lord, *2 Chro. 15.* whether *Asa* and all the under-Judges (for *Asa* in his owne person could not doe it) had a deputed dominion over the consciences to force them, and whether he consulted the oracle to know who fought not the Lord, and refused the Covenant out of meere weaknesse, as not being able to see how *Asa*, who was no Prophet, and a Prince for eminency of conversing with God farre inferior to *Moses*, was not a little wide, in pretended zeale, to urge the Law with an oath, and no lesse then death on the refusers to seeke God and the breakers of the Covenant.

Nor could *Asa* see and know infallibly how out of heart-obstinacy, or how out of sinlesse, and faultlesse innocency refused the Covenant. And *Asa* could not compell men to take the Covenant, and professe seeking of the Lord against their judgements and consciences, which the thirteenth Proposition of the Army does condemne, And yet *Asa* was free of compelling men to hypocrasy. When therefore *Peter* stricke *Ananias* and *Sapphira* with death; and *Paul*, *Elimas* with blindness; and delivered *Himeneus* and *Alexander* to *Sathan*; and when the Apostles sharply rebuked and upbraided the *Cretians*, those who are called dogs, evill-workers, enemies to the crosse of Christ, such as serve their belly, not the Lord *Iesus*; it is as pertinent and necessary a query whether or no *Peter* com-

Compelling to hypocrisie for feare of shame and reproaches, as guiley as compelling men with the sword not to publish heresies, nor seduce others.

perelled others who saw *Ananias* punished to death, *Paul* constrained others who saw the terrible wrath of God on *Hymeneus*, to dissemble, and to doe, and professe against the judgement of an erroneous conscience and lay all their goods downe at the *Apostles* secte against their conscience, which yet beleaved, they were against the law of nature defrauding their owne children, and to professe the faith, and not in word blaspheme and say, there is no resurrection, no Christ, no heaven after this life, as *Familists* now say, for feare that *Paul* deliver them to *Sathan*. And wee know professors are much affraid to goe for dogges and bels Gods in the account of such eminent Godly men as the *Apostle* *Paul* and others, and therefore will cover themselves and professe the contrary : if therefore censures and rebukes from the eminently Godly, doe create varnished hypocrits, and it is not the sin of Godly rebukers, and if punishments may and doth constrain many to say, and doe, and unsay, and counterdoe in matters of Religion, in judging according to conscience in highest judicatures, and contrary to that same conscience the next day, this which is objected against coercive power, in matters of conscience, that it creates hypocrites and straines men to doe against their judgement and so to sinne, is all accidentall to the nature of coercive and bodily restraining power. And because many keep their hands from blood and violence, and that out of deep hypocrisie since they lodge in their breast, bloody hearts, onely for feare of the Princes sword, yet both the Prince and his sword is innocent of that hypocrisie, Then as coercive power is falsly charged with any kindly begetting of hypocrites in the duties of the second Table, so is it as harmelesse in matters of Religion, respecting the first Table, nor did the Lord in the Old Testament create hypocrits by straining mens consciences by bloody Lawes.

A third answer. A third Answer stands thus, those lawes were made of old against false teachers, *Because the Jewes had the opportunity of immediate consultation with the mouth of God himself. --- and except the Judge had been desperately wicked, and despised the glorious ordinance of the Oracle of God, they could not doe unjustice, God* being

being always at hand to declare unto them, what kinde of blasphemers, and what kind of Idolater it was that he intended by his law should be put to death. Men are now fallible and the learnedest cannot tell what blasphemy or idolatry it was, which was by God sentenced to death under the Law, So Jo. Goodwin.

Ans. If there was such immediate consultation to make short worke of blood to the Judge, we desire law or instance of the Priest or Prophets consulting with the mouth of God touching the Prophet whether true or false, but none can be produced, sometimes the Prophets by miracles cleared their calling: another way we find not.

1. This is against appeals that are cleare, *Dent. 17.* In all matters of controversie, when in the highest Court where a mans head, whether hee be a false Prophet, or any other, was at the stake, the Judges, *v. 11.* were to judge according to the sentence of the law, and they proceed upon witnesse, *Dent. 17:6.* God should by this declare law, proof and witnesses uselesse, for the Lord from Heaven condemnes the man.

2. *Jeremiah*, and all the Prophets that were killed and stoned, never sought the benefit of the law, nor said, give us a Jury from heaven, an oracle for to take away our head, the Prophets never accuse Kings or Judges in persecuting the Prophets, that they consulted not the oracle, ere they rejected the Prophet.

3. This had been a well settled law to try all Prophets, who speake from God, and who speake the visions of their owne head; all should have passed the grand Jury of an immediate oracle from heaven, and by this there should not have been a false Prophet in all *Judea* but the Judge might have discovered him, but God never gives this character of an Idolater, Blasphemer, or a false Prophet: *The Oracle of Urin* hath blacked him as an impostor. But divers other characters the Lord gave. As 1. *If hee speake not according to the Law.* 2. *If he good be foretold, never comes to passe.* 3. *If hee beale the wound with smooth words.* 4. *If he strengthen the armes of the wicked.* When as yet God had made no standing law, he was consulted, and God gave sentence against the man that had broken the Sabbath, and that blasphemed, but their consulting with God presupposeth by the law of nature,

Blasphemers and Idolaters never were judged to dye, by consulting with the immediate oracle of God, as Joh. Goodwin imagineth *Hagiomastix, Sect. 34, 35, 36, 37.*

the Magistrate should punish such, therefore the putting him in ward was a punishment, only they would have the mind of God touching the manner of his punishment, but sure this was not the ordinary and standing law.

4. There were others as difficult and intricate controversies, of murder, adultery, treason, as *Deut. 17. 8. Between blood and blood, plea, and plea, stroke, and stroke,* By this reason Anabaptists have a better ground to say there should be no Christian Magistrate under the New Testament, nor any use of the sword nor shedding of blood at all, because the Jewes under the Old Testament had the opportunity of immediate consulting with the mouth of God himselfe, we are fallible men, and the learnedest can no more tell what murder, what incest or adultery was condemned in the law of God (for heart-hatred, which is seen to God only, doth essentially constitute murder punishable by the Judge, *Deut. 19, 11, 12, 13. chap. 4. 44. chap. 19. 4.*) then they can define what blasphemy or idolatry it was which was by God sentenced to death under the Law, for we are to be as wary to take a mans life and blood now under the New Testament, for murder, and treason, and sorcery as they were under the old in stoning blasphemers: and we are no more infallible in the one, then they were in the other. Yea, it strongly concludes, that wars are as unlawfull under the New Testament, as under the old, for under the old, they consulted the mouth of God before they went to battle, we have no immediate oracles to consult, yea, when we are engaged wee are neither to pursue the enemy nor to forbear, because we have not the immediatly inspired Prophets, *Micah, Jeremiah* as they had, wee may not make a Covenant with neighbouring Kingdomes, the *Scotish* Army have no oracle to shew them whether they shall remove out of *England*, for that will be the safety of the cause of all the godly Presbyterians who are now persecuted for the Covenant of God, and a carying on of Reformation and the standing of the Covenant and treaties betweene the Kingdomes, or shall they not remove till peace and truth be established in both Kingdomes because if they remove, the *English* Army may say, they undertooke the war not for Religion, but to make a conqueste in *England* for the liberty of the Subject, and swear

We have as sure a word, the Scripture, as immediate consulting with the oracle of God,

the Covenant in a sense. The Army under Sir Thomas Fairfax may say, that they did fight all this time for liberty of conscience, against both Prelaticall and Presbyteriall thraldome of the consciences of the free born English, and therefore though the Parliament command them to disband, they must have liberty of conscience up, the Covenant downe, and have a perpetuall standing Army, &c. For in war, peace, pursuing or forbearing, in marching from one Kingdome to another, in making treaties and Covenants with other Nations, they were to consult with the oracle and immediarly inspired Prophets, the opportunity whereof we have not, and so we have no better warrant for all these, for peace and war, then for killing of blasphemers, who are known to God onely by this reason, and that is no warrant at all.

5. This is to say, there was faith, certainty, and infallibility; clearnesse, light, and more knowledge of God under the Jewes twilight, law darknesse of ceremonies, then we have, and now since oracles ceased, Sceptisimes, conjectures, doubtings, blinde, and loose uncertainties is all our faith, contrary to that the Scripture saith, the Jewes for all their oracles were in the darke, and now day springs from on high and visits us, and gives light to them that sit in darknesse, Luke. 1. 77, 78, 79. And now the earth shall be full of the knowledge of the Lord as the sea is full of waters, Esa. 11. 9. And we have a more sure word of Prophecie, the Scriptures, yea surer then the Fathers voyce from heaven, which was an immediate oracle indeed, 2 Pet. 1. 17, 18, 19, 20, 21. And the least of the Kingdome of God now, is greater then the Baptist the greatest of Propbets, Matth. 11. 11. If this satisfie not, see Esa. 54. 11, 12. Jer. 31, 31, 32, 33, 34. Esa. 30. 26. Joel 2. 28, 29. Act. 2. 16, 17, 18, 19. Col. 2. 2, 3, 5. 2 Cor. 3. 14, 15, 16, 17, 18.

6. The argument that we cannot punish under the New Testament, because the Magistrates and Ministers, and Synods who condemne heresies, errors, schismes, blasphemie, are not infallible, and they know not but they may plucke up wheat instead of tares, and take away the life of elect men who might live and be converted, is of no weight, for then the Judge should not take the life of a murderer,

adulterer, the most bloody robber or parricide, (the *Libertines* teach and practice the contrary); for must the Judge read in the Lambs booke, whether the man be inrolled therein as an elect, before he passe sentence on him in a Councell of warre, for felony, robbery, poligamy, &c.

2. It is most strong against admonishing, rebuking and warning one another. I may condemne the innocent in these, because I am not infallible; it is against preaching, beleiving, writing of books of Divinity, making warre, peace, borrowing, lending, buying, selling, in all these I am obliged to do upon certaine perswasion of faith, that what I doe is lawfull, else I sinne, *Rom. 14. 23.* and the word of God the most sure oracle to us must be my rule. Now I may no more venture on the least sinne, then a Christian Prince may condemne to death an Idolater, and a blasphemmer, who is a sound beleever, which is a greater sinne, if I be not cleare as if an immediate oracle were speaking from heaven, as *Libertines* say, and the argument must bee thus, what we cannot do with as great infallibility of not erring, as the Priest that immediately consulted the oracle, or the Prophet immediately inspired, that we cannot do lawfully. But the Christian Prince under the New Testament cannot with such infallibility punish Idolaters, Blasphemers, or any otherwise, *ergo*, The proposition is false, for certaine knowledge is sufficient, for the Holy Ghost would never bid us admonish, and after admonition avoid an hereticke, as *Tit. 3. 10.* nor would our Saviour bid us beware of men, of false teachers, and false Christs, and avoid them, and believe them not, and try them by their workes, and search the Scriptures, and examine their doctrine, nor would the Lord bid us try the Spirits, and try the *Antichrist*, and eate not with Idolaters as he doth, *Matth. 24. 23, 24, 25. Job. 5. 39. Rom. 16. 17, 18. 1 Job. 5. 1. 1 Cor. 5. 11.* If he laid this ground of *Libertines*, heart-obstinacy, only legible to God, and knowable to none but to infallible Spirits, makes an hereticke and a false Christ before men, yet you are to admonish and eschew him, this is as much, as if the Lord should say, If any man have such an opinion and heart, though never manifested to men or Angel, that knew whether the number of the starres were oddes or equall, admonish such a man and avoid

Want of infallibility should exclude all Judges to judge, Pastors to preach or write, Synods to advise because we cannot doe these with Prophetical infallibility.

avoid him, and bid him not God speed, neither receive him into your house. Yea, so no Minister of the Gospell should preach to his flocke, fundamentall Gospell truths, because hee is not infallible, and hee may teach fundamentall lyes for truths.

Againe, the assumption is false, for the certainty a beleeven hath is thus farre infallible (which is enough) that he is perswaded of the truth of it, and may boldly and in faith seal it with his blood. Nor should Libertines suffer for such truths as they hold for truths, to wit, that the Christian Magistrate hath nothing to do with Religion, nor is he warranted now to use the sword against false teachers; nor Presbytery is the way of Christ, but Socinianisme, Familisme, Antinomisme, are the only true way, because they will not say they themselves are in beleeving, teaching or suffering for these truths infallible. But the danger is not so in beleeving truth or a false opinion for another, or for a true opinion, as in taking a mans life, when yee are not certainly perswaded by the Law of God, hee ought to dye.

Answer. That is no matter of greater or lesse great danger. It is sinne in the Pharisees in heart and word of mouth to condemne the Lords Disciples of breach of Sabbath, when they are innocent, as to kill them for Sabbath-breach when they are innocent, Matth. 12. 7. the one is a greater sinne; the other lesse; but if wee may not venture on a greater sinne of shedding innocent blood because of want of infallibility, neither is it lawfull to venture upon the least sinne, because of the want of that same infallibility, nor is an infallible and immediate oracle our owly rule in judging the blasphemers. Suppose a man should wilfully professe there is no God, and raile against such as say there is a God, as our Atheisticall age wanteth not a Caligula, and an Anaxagoras, and the like now, if the Parliament should punish such a limb of hell. The thirteenth Proposall of the Army will say the Parliament forces this man to sinne, and to beleeve and professe a truth against his judgement and conscience; and upon this ground, for wee know not infallibly such a man to be a damned Atheist.

The 4. Answer to annull all these Lawes In the Old Testament is; this punishment was bodily, afflictive, carnall and so typical and prefigurative of those greater and more spiritual evils under the Gospell, to wit, of eternall damnation. As the land was a type of heaven, so to bee cut off, by death, out of that land was typical.

Answer, Had the Jewes no spiritual censures then, as debarring from the Pascheover, the excluding of the uncircumcised, and unclean from the Congregation of the Lord?

2. Was not the cutting off of the murdurer out of that good land, as typical as the cutting off of the blasphemers?

3. Is there any bodily punishment, but it is carnall and afflictive? I trow none.

4. Is punishment, and cutting off from the Church by death typical, because bodily? Then the avenging of ill doers under the New Testament must be typical, and as many hangings and headings of evill doers, as many types under the New Testament. If the punishment was typical, because in such a way bodily, as exclusion from a typical land. Then, 1. How is not the killing of the murdurer typical? 2. Give us a warrant for this; because we may not, at our pleasure, phancy types where the word gives no ground for them, otherwise we shall with *Anabaptists* turne all the Old Testament: and whole scripture into types upon our owne imagination. 3. How shall violent death typifie damnation and hel, that was existent then, and not a thing to come, and that because it was the cutting off of the blasphemers, not of the murdurer?

5. But say they were types, as crucifying and hanging on a tree was, *Deut. 21. 23.* of Chrills crucifying *Gal. 3. 10.* What? shall it follow, that robbers and murderers, such as *Barrabas*, may not under the New Testament be hanged? Yea, and by this argument, nor may any bodily punishment be inflicted on robbers, nor when false teachers may bee killed or incurre any bodily punishment, for that were (say *Libertines*) to rip up the grave of *Moses*, because undoubted-ly, crucifying was a typical death, *Gal. 3. 10; 13. Deut. 21. 23.* But it is knowne there were two sorts of typical things

in the old Testament. 1. Some that were merely typical and had no use but in divine worship, as sacrificing Bullocks and Lambs to God, other things were so typical that they had both a naturall and civill use, as eating of manna when yee are hungry, drinking water in the wilderness, living in the holy land; the former typical things are utterly ceased, and it were impious and meere judaisme to recall them or bring in againe sacrificing of Bullockes to God, but the latter things may well remaine in their Naturall and Civill use, though their typical and religious use be abolished, as it were lawfull for Jewes even now after Christ is come and ascended, and hath put an end to all shadowes and types by the comming in the body, to eat manna, if they were in the wilderness, and drinke water out of the rocky mountaines, if thirsty, and dwell in their owne land, if the Lord should restore them to it, yet should they not Judaize nor recall the types of Moses, for these they should doe for a naturall and physicall, and for no Religious use. Now granting that stoning of blasphemers were typical, and as typical as hanging of robbers was, *Deut. 21.* yet should it never follow that stoning of blasphemers were Judaizing and unlawfull, because it hath a necessary civill use, even of common and naturall equity, that he that thus perverteth the right wayes of the Lord; and seduceth others should dye the death. Yea this may well infer that prophesying of lyes, blaspheming were typical finnes against a ceremoniall and temporary law, and so they are not now finnes, yea because it is a falling from Christ to observe Jewish shadowes, *Gal. 5.* not to blaspheme, and not to prophesie lyes, must be sinne; and if that be blasphemy, what more reason to remove the punishment of a sinne, as destructive to society, now as then, if the sinne cease not to bee sinne, but remaine yet a morall hainous transgression?

The fifth Answer is, *That the Lawes of Moses cannot reach* *Ans. 5.*
the hereticke now under the Gospel, 1. An hereticke denyes not God
the Creator, nor teacheth bee, Let us goe after other Gods, which thou
hast not knowne as the Apostate Prophet, Deut. 13. (2.) Hee denyes
not the word of God, therefore you may use it as a weapon against him,

A twofold typicalnesse in the Old Testament; one merely ceremonial, unreducible; another typical, but of civill and naturall use, the use of the latter ceaseth not, because it was sometime typical, so is punishing of seducers.

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but yee can use no sword; but that of iron against Apostates. 3. Hereticks as Sadduces were tolerated among the Jews, but blasphemers and Apostates were not. 4. Scribes and Pharisees held many dangerous opinions, yet neither they nor Sadduces were expelled the City or hindered to be Magistrates. 5. Though the zeale of Gods house eat up Christ, and he attempted a reformation, yet he never charged Church or State as unsaithfull for not proceeding against them to imprisonment and death. 6. These Deut. 13. would perswade they speake by the inspiration of some Deity, and that their sayings were oracles, hereticks doe not so; so Jo. Goodwin, Hagiam.

Ans. 1. The conclusion we hold is not hurt, all this faith an Heretick that is not an apostate is not to be put to death, Let it be so; but wee hold by these places, that bodily punishment is to be inflicted on him, and yet the conscience is not strained, nor he persecuted.

2. Hereticks 2 Pet. 2. denie the Lord that bought them; and make shipwrake of faith, and bring in damnable heresies, and bring on themselves swift destruction, they depart from the faith, speake doctrines of devills, lyes in hypocrisie, 1 Tim. 4. 1. are condemned of their own conscience, Tit. 3. 10. Lead the simple captive, resist the truth, as Janes and Janbres did. Moses, are men of corrupt minds, reprobate concerning the faith, 2 Tim. 3. 6, 7, 8. which is a willfull denying of the Lord that bought them. Libertines have bowells of charity to Arch-hereticks, as if God had made a law of sinnes, if we are, we are not capable under the Gospel, whereas it is knowne there are (though we need not call all false teachers Hereticks); Seducers that say there is not a God, nor a heaven, nor a hell.

3. How shall they prove that the Seducer Deut. 13. formally denied God the Creator? To deny him as Creator, and say the world was eternall as Aristotle did, is not to deny God; for Aristotle and all his acknowledged there was a God, but that those dreamers dehyed the very existence of God, any otherwise then as practicall Atheists, and by consequence in their abominable doctrine they cannot prove, for they professe a Religion and a God, when they say, Let us goe and serve other Gods, and these words, which he knowest not, are the words of the Holy Ghost, not that these Seducers so speake in a many syllables, but the God they drew

Seducers of old denied no otherwife God, then our false Prophets now adayes doe now deny him

men after, was an unknowne God; for there is not a *Ciclyla* in the world can be a speculative and heart-Atheist, or if these words (*whom thou hast not knowne*) be the Seducers, they are spoken to heighten the new God, and extoll *Baal* above *Jehovah*, as not knowne by the blinde and ignorant world; yea and those that worshipped the golden Calves at *Dan* and *Bethel* worshipped other Gods, and turned away themselves and others from the true God, for Deut. 32. 16. They provoked him to jealousy with strange God, with abominations provoked they him to anger. 17. They sacrificed unto devills, not to God, to Gods whom they knew not, to new Gods that newly came up, whom your fathers feared not, 2 Chron. 11. 17. and *Jerobaam* ordained himselfe Priests for the high places, and for the devills, and for the calves which he had made, Psal. 106. 19. They made a calfe in *Horeb*, and worshipped a molten image, yet they denyed not God the Creator, except practically, Deut. 32. 18. Of the rock that bore thee thou art unmindefull, and hast forgotten God that formed thee, Psal. 106. 21. They forgot God their Saviour, which had done great things in *Aegypt*. Yea, and those that worshipped these Gods, denyed no otherwise God the Creator then hereticks now doe, for both in profession assert *Jehovah* that made the heaven and the earth, Exod. 32. they said of these calves, as *Jerobaam* did v. 8. These be thy Gods O *Israel*, that brought thee up out of the Land of *Aegypt*, 1 King. 12. 28. and Exod. 32. 5. *Aaron* said to morrow shall be a feast to *Jehovah*, then they denyed not in profession and in words the *Jehovah* that made them, nor *Christ* their Saviour, then by signes and wonders brought them out of *Aegypt*; so a Hereticke, or a Popish Idolater, denyes not God in profession, yet both worship strange Gods, and the worke of mens hands, and the devill, not God, Deut. 32. 16. 2 Chro. 11. 15. Nor did *Jerobaam* deny God in profession, for he acknowledged that the Lord God, the true God could heale his dyled up arme, 1 King. 12. 6. and sent his wife to enquire of *Jehovah*, concerning his sicke childe, 1 King. 14. 1, 2. and *Jehu* who clave to *Jerobaams* calves, 2 King. 10. 29. And so by this same law of God ought to dye, as is clear in that he worshipped and served other Gods, as Deut. 32. 16. Psal. 106. 19. compared with Exod. 32. cleareth, for three thousand were slaine by

the Magistrates sword for this sin, *Exod. 32. 27, 28.* yet these denyed Jehovah not in formall and expresse profession, but by the genius and staine of their doctrine, and the same way the Hereticke denyes the Lord that bought them, these that worshipped Jehovah and Malcom *Zeph. 1.* by this law should dye; the Priests of Malcom come under the law as well as the Priests of Baal, the Priests of Baal and the false Prophets were slaine according to the law, and yet they professed Jehovah as well as Micaiah, *1 King. 22. 24.* and Achab, who worshipped Baal, professed he worshipped Jehovah, and so did these who worshipped the Samaritan strange Gods and Jehovah both together, *2 King. 17.*

Not only those who offend against the principles of nature but those that publish and hold errors against the supernaturall principles of the Gospell, are to be punished by the sword.

Nor is it of weight that some say from *Deut. 13.* onely these are to be put to death who denyes God as knowne by the light of Nature; not these that deny the blessed Trinity, or Christ the Mediator, or the principles of the Gospell which are only known by the supernaturall light of faith; and onely these that deny principles of Divinity that are by natures teaching in the heart, for these sinned against Natures law, and the Alphabet of naturall Theology. This hath no warrant in the word, the Law condemnes these to dye who blaspheme or draw men away from the true God as revealed in the Scriptures, which is a supernaturall Revelation that flesh and blood taught not Moses, but a Propheticall and immediately inspiring Spirit, as the reason which God signifieth, *Exod. 32. 8.* They have turned quickly aside out of the way that I commanded them. Now the twilight and rude Divinity of Nature, revealed not this way as being supernaturall, yet for this turning aside were three thousand killed, *v. 27, 28.* And it is cleare, *Deut. 13.* the dreamer shall surely be put to death, not because he hath denied the Creator that is knowne by the light of nature; but *v. 5.* because he hath spoken to turne you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage to thrust thee out of the way which the Lord thy God commanded thee to walke in. Now this is not, I conceive, a naturall way, nor written in mans heart by nature, as this answer supposeth. But yet its also a sinne against the law of nature, to deny the God who reveals himselfe in the Mediator Christ. And these that were put to death by this law were such as denied

God revealed in Christ, for Christ saith, *Moses wrote of mee,* and to Christ *all the Law and the Prophets* bare witness.

Such as slew their children to Molech, denied no more the word of God than our Hereticks now doe.

2 Nor did these that worshipped Idols and the false teachers, and such as offered their children to Molech, who were surely by the Law to be put to death, deny the word of God more then the Heretick now: and *Jeremiah useth the weapon of the word of God against them, as Moses was to use the sword against them, Deut. 17. 3, 4, 5, 6. Lev. 20. 2. as we read Jer. 7. 13.* And they have built the high places of *Tophet* which is in the valley of the sonne of Hinnon to burne their sonnes and their daughters in the fire, and he useth an argument from the word of God to convince them, *which I commanded them not, neither entred it in my heart.* Libertines might say, why should *Jeremiah* speake of a command of God, for though our Hereticks under the Gospel acknowledge the word of God, yet the false teachers and Apostates that were to dye by the law, doe but mocke the word of God, and therefore the Lord should not use this argument, *which I commanded not.* But to mee is cleare, they were so farre from denying the word of God, as our Amiscripturists doe, that for the offering of their sonnes to God, they alledged both *Abrahams* example who was bidden offer *Isaac* his onely sonne to God, and the Scripture, for if we say they are to offer the best of the flock to God, and its little enough to so great a Lord, farre more are we to offer the dearest thing we have, to wit our sonnes and daughters: God answers, *What yee offer to mee must be commanded in my law, but it never entred into my heart to bid you offer your children to mee.* Now if these had both denyed God their Creator, and his word, there had beene no other sword to be drawne against them but that of iron.

3 How will Libertines prove that the second sort of seducers that were to dye for seducing, *Deut. 13. 6, 7, 8.* the brother, son daughter, or wife that lyes in the bosome denyed God the Creator, there is no warrant from the text to say they dreamed dreames, and wrought wonders to seduce, or that they professed the inspiration of a new Deity, yet they were to dye, and why not the Hereticks now by the same reason? If they thrust people away from the Lord that hath ransomed them from Hell?

Yea, 4. These acknowledge the Lord, and the law, and the Lords Priests and Prophets, as some Hereticks doe now, yet not standing to the sentence of the law that the Priest shall teach, but presumptuously rejecting it, were surely to be put to death, *Deut. 17. 10, 11, 12, 13.* So he that speaks a word in the name of the Lord (so confesseth and professeth both the Lord and his word, as hereticks now do), which the Lord commanded him not to speak, or shall speak in the name of other Gods, even that Prophet shall dye. And did not *Jeremiah* and *Uriah*, the son of *Shemaiah* and the Prophets that were killed and stoned by the *Jewes*, profess God, and that the word of God came to them and that they had seen the visions of God, yet they were condemned as false Prophets, but for prophesying destruction on *Israel*, *Judah* and *Jerusalem*, and if the Lord had not sent them, but they speake the visions of their owne head, they had been false prophets, as is cleare, *Jer. 14. 13, 14. Jer. 23. 15, 16.* and so justly condemned.

There be false
Prophets now
under the New
Testament as
there were un-
der the Old
Testament.

5. Are there not now under the New Testament who deny the word of God, as many *Antiscripturists* in England stand doth not *Salmarsh*, *Del*, *Beacon*, *Randal* and many *Familists* and *Antinomians* father their new lies upon the spirit, and the precious anoynting that teacheth all things? are not they like to those Prophets, *Deut. 13?* have not some in *France*, in *Holland*, in *England* made defection to *Judaisme* and *Turcisme*, and turned *Apostates* from *Christ*? And yet they deny not God the Creator, nor the Scriptures of the old Testament, and by this answer they are free of all bodily punishment? And does not *Peter* contradict the answer of *Libertines*, that say our Hereticks are not as these *Deut. 13. 2 Pet. 2. 1.* But there were false Prophets also among the people, as there shall be false teachers among you? and our Saviour, *Mat. 24. 24.* For there shall arise false Christs and false Prophets, and shall shew great signes and wonders: inasmuch that (if it were possible) they should deceive the very elect. A vive representation of the state of England this day.

6. The formall and what is essentiall to a false prophet is now in our seducers they thrust men away from God, and the way of Gospell that the Lord hath commanded us to walke in, and that is enough.

7. From

7. From the practice of the *Jews*, when Heretickes and Seducers, and blinde guides were in the chair, and they tolerated themselves, we draw rather the contrary argument; ergo, we are not to follow, nor to suffer blinde guides now, who deny the resurrection, as *Fanilists* and others, to lead soules into the ditch, no more then we are to follow them in corrupting the Law, and extolling the traditions of men.

C H A P. XV.

Christ's not rebuking toleration and the Law, Deut. 13. vindicated.

CHRIST'S no wher reproving Church and State for not punishing *Sadduces* and Hereticks denying the resurrection is, 1. A poore argument to prove the lawfulness of tolerating them, 1. The *Sadduces* were cheife Rulers themselves; *Mat. 23. 6.* And he that reproves a Judge for murder, must in that same; reprove him for tolerating murders. He that said the guide leading, & the blind led, should fall in the ditch, he reproved the mis-government and wicked toleration of the Rulers. Nor read we that *Elias* reproved *Ahab* for not killing *Baals* priests; ergo, *Ahab* transgressed not the Law, *Deut. 13. 1, 2, 3.* *Deut. 17. 1, 2, 3.* in tolerating false teachers? Nor doth God *Deut. 32. 6, 7, 8.* reprove the Rulers for not punishing the worshiping of the golden calf, or the making of it for worship, because *Aaron* and the Rulers under *Moses* were guilty of it; will it follow that the Rulers and the sonnes of *Levi* should tolerate it? since the Lord commanded the contrary. Nor does the man of God reprove *Jeroboam* for tollerating the people to worship the golden calves, or because he suffered the lowest of the people to intrude themselves in the priests office against the word and law of the Lord; because the lesse sin was swallowed up in the greater, but it followes not, that *Jeroboam* did the duty of a Magistrate in suffering the people to go to *Dan* and *Bethel* to such abominable Idolatry; or in suffering the basest of the people to take on them the Priests Office, but the Prophets reproving *Jeroboam's* commanding of that Idolatrous worship, and Priests, which is a greater sinne, must

Christ's not expresse rebuking of the Magistrates, tolerating of Heresies makes not for Christ's approving of toleration of Heresies more then of tolerating the absolving of a murderer at the time of the feast, or other crimes against the second Table.

by consequence condemne his not punishing of it, which is a lesse sin, so David sinned as a Magistrate in suffering Bathsheba to commit adultery, and to wrong her husband, and to violate Gods Law, and should not onely as a Magistrate have hindered her, but should have put her to death for adultery, he being the supreme Magistrate, and there being an expresse Law of God that the adulterer, man or woman, should dye the death, Levit. 20. 10. which David knew well; yet the Prophet Nathan does not in expresse tearms condemne David for not putting Bathsheba to death, though he faithfully reproveth David, because Nathan reproving David for the adultery it selfe committed in his owne person as the greater sinne, must by consequence condemne Davids tolerating of Bathsheba an adulteresse to live, which was a lesse sinne, and it will not follow that David a King should tolerate knowne adultery in Bathsheba a subject, because Nathan does no where in direct tearms (nor any Scripture elsewhere that we read) condemne David for not punishing with the sword the adultery of Bathsheba; so Nathan, Gad, and other Prophets no where reprove David sparing the life of Joab a murderer. When Christ reproveth the Sadduces for denying the resurrection, he reproveth, by consequence, both Church and State for tolerating the denying of the Resurrection, and supposeth the toleration of it to be against the law of God.

2. It is no argument at all from 1. A negative fact. 2. In such a particular Scripture, to prove the lawfulness of toleration. Let them answer this, Christ that was a faithful Preacher to State and Church, no where reproveth in the Gospell, the toleration of the extortion of Publicans, Sodomie, murder, the absolving of a murderer at the feast, a bloody toleration, denying of God, blasphemy; ergo, it was lawfull for the Church and State to suffer all these.

3. This answer inferreth that the Church should tolerate all false doctrines, and the denying of the resurrection, and that there should be no Church censure; contrary to Man 18. yea Christ does no where rebuke the Pharisees, Scribes and Priests, because they did not, by preaching, admonish and

convince their fellows the Sadducees of that hereticall doctrine, that the dead shall not rise, and by this there should be not onely a Physicall tolleration, and a non-punishing by the Magistrate of all heresies, but a morall forbearing, and a no-rebuking, no preaching against false wayes, and so not onely Church-censures are taken away contrary to *Matt. 18. 15, 16, 17. Revel. 2. 1, 2, 14, 15, 16, 20.* But it is not lawfull for Ministers or teachers to write or teach against *Iezabel*, and these that hold the doctrine of *Balaam*, by this reason of the *Libertines*. Nor does Christ command the Rulers of the people to punish the false witnesses that rose against him. Nor does he rebuke Church or State for tollerating the Publicans to extort the people; nor *Cesar* and *Pilate*, for oppressing the people; nor the *Scribes* and *Pharisees* for not preaching against *Herods* beheading of *Iohn Baptist*, or *Pilates* mixing the *Gallileans* blood with the sacrifice, *Luke 13. etc.* Ministers are to tollerate bloody Magistrates, and not to preach against them.

The sixth Answer to elude these Lawes is, If these Lawes *Ans. 6.* binde us in the New Testament, then must you not adde nor diminish from the Law, *Deut. 13.* and so must the whole City, inhabitants and cattle, be put to the edge of the sword, and devoted to a curse, *v. 14, 15, 16, 17.* which ye cannot say beares any truth under the New Testament, except we say that Papists and their babies should be put to the edge of the sword, and their houses and land they dwell in execrable.

Ans. There are three different Lawes, *Deut. 13.* one against the seducing false Prophet, to *v. 5.* a second against any seducing person, if it were brother or wife, to *v. 12.* a third, to the end of the Chapter, of a City, State or society, that will defend a false teacher. Now we argue not from the third Law; but there is no warrant to punish the sonne of a false Prophet, Idolater, Heathenish or Popish, nor of wife, or brother that tempt us to Apostacy, and to follow false Gods, yea, or to hurt land, house, or cattle that belongs to them, the sonne shall not beare the sinne of the father, except God by a positive Law command it.

But the third Law; upon which we build not our arguments, at least, as touching any ceremoniall part of it, belongs

to the Lawes, *Deut. 13.* three in number explicated, the first two were morall, the third ceremoniall for the most part.

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longs not much to us, for to gather the spoyle of such a City, and to burne it every whit, for the Lord, as a cursed and devoted thing or place, is clearly ceremoniall and typicall, because now every creature of God is clean, *Rom. 14. 14.* and so are all the victualls or meats of Heathens, or Papists now, and good and sanctified, *1 Tim. 4. 3, 4.* and what God hath cleansed, we are not to esteem common or prophane, *Act. 10. 14.* and the like must we say of places, *1 Tim. 2. 8.* *Job. 4. 21.* *Zach. 14. 21.* and by proportion, of all creatures, the creatures cannot now be typically cursed and execrable as then, *Deut. 13. 16, 18.* For the holy Land, and every City was made by the Lord typically and ceremonially holy, and a pledge of a Heaven; when therefore a Seducer fled to any City from the Judge, if that City would partake with him in his sinne, and save him from the hand of Justice, that City forfeited its typicall holinesse, and it, and all things in it, the spoyle, cattle and goods, made accursed, and to bee burnt with fire, and all the inhabitants young and old, put to the edge of the sword, and that not under the notion of false teachers, but as open Rebels against God, his holy law; and the Judge, the Minister of God, was to avenge that blasphemy, and the morall part is this; If the Army now on foot in England will against the Laws of God and man protect blasphemers and false teachers, and save them from the hand of Justice, and will reward, countenance, and promote Seducers of soules, our humble opinion is, that they render themselves obnoxious to the sword of the Magistrate. But the punishing of infants, and burning of the spoyle, was a meer temporary typical law that doth not abolish us in the New Testament. Now *Libertines* bring this as an argument. We cannot put to death false teachers by *Deut. 13.* for then should we by that Law kill their children and cattle, which consequence we deny as false and vaine. For our Divines strongly argue from the morall equity, and the Law of nature warranting *Josua* to make warre with the *Canaanites* in the Old Testament, to prove the lawfulness of warres under the New Testament upon the same morall equity, as *Josb. 11. 19, 20.* Those that refused to make peace with *Israel*, and came against *Israel* in battle, against those *Israel* might

typicall curse

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might raise warre, by the Law of nature in their owne defence. But such were all the *Canaanites* except those of *Gibeon*, Josh. 11.v.19.20. And this argument holds strongly in the New Testament, if any, as some *Anabaptists* doe inferre, this is no good argument, because if the major proposition were true, then should we also kill the women and sucking children, as the Lord commanded *Saul*, touching the *Amalekites*, 1 Sam. 15. and then should we destroy the catle and burne the spoyle with fire, for *Joshua* and *Israel* made such a war with *Iericho*, &c. and the rest of those Cities, yea *Israel* destroyed them utterly, and shewed them no favour, Josh. 11.20. We with good ground deny the consequence, because the warre with these seven Nations was warranted by the Law of nature, but the warre, *tali modo*, to destroy utterly young and old, catle, and all they had, was from a ceremoniall and temporall law peculiar to the Jewes, because God would have his Church neither inriched by their goods, nor to make Covenants, and marriages with them, or to live in one society with them, nor to see their groves, lest they should bee insnared to follow their Religion and strange Gods.

The wars in the Old Testament warrant wars in the New, according to the naturall equity in them, but they binde not according to the ceremoniall & temporary typicalnesse annexed to them.

CHAP. XVI.

Prophecies in the Old Testament, especially Zach. 13. 1, 2, 3, 4, 5, 6.
for punishing false Prophets vindicated.

WE argue from the Predictions and Prophecies in the Old Testament, touching the Magistrates zeale under the New Testament, especially that Zach. 13. 2. Also I will cause the Prophets and the unclean spirit to cease out of the land. 3. And it shall come to passe that when any shall yet Prophecie, then his father and his mother that begat him, shall say unto him, thou shalt not live; for thou speakest lyes in the name of the Lord: and his father and his mother that begat him shall thrust him through, when he prophecieth. 4. And it shall come to passe in that day that the Prophets shall bee ashamed every one of his vision, when he hath prophesied, &c.

The Prophecies in the Old Testament, especially that Zach. 13. 2, 3, 4, 5, 6, 7. prove that false teachers under the New Testament, ought to be punished with the sword

That which the Prophets foretell shall commend the

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zeale

zeale of Kings and Rulers under the Messiahs Kingdom, must be the lawfull and necessary duty of the Christian Prince under the New Testament. But the punishing of false teachers under the New Testament is such; ergo, the proposition is undeniable; the assumption I prove, 1. The time when this zeale shall be put forth by the godly Prince or Ruler, is, v. 1. *In that day when there shall be a fountain opened in the house of David for sinne and for uncleannesse, that is, when remission in the blood of Christ shall be preached by Apostles, Pastors and teachers, to Davids house, to the Church of Christ, as it clearly relates to that day or time, c. 12. 8. When the Lord shall destroy the enemies of Jerusalem, and make the house of David, as God, and as an Angel of God, v. 9. And when he shall pour the spirit of grace and supplication on the Church, and they shall see him whom they have pierced, and crucified, and shall mourn every family apart for their sinnes.* 2. Bodily punishment is deserved; *Then shall not live.* 3. The cause is set downe, *for thou speakest lies in the name of the Lord.* 4. The execution of the sentence is, *his father and his mother, the godly Rulers, and the dearest of his friends shall thrust him through, that is, he shall cause the Law of God, Deut. 13. 6, 7, 8. &c. be executed against him.*

So John Goodwin answereth in his Appendix to Hagimastix.

The Prophecie Zach. 13. &c. the house of David noteth not the Jewes only excluding the Gentiles.

The Answer to this argument hath no hue or apparent colorableness of truth, As 1. It respecteth onely the Church of the Jewes, why? because, it saith, *The house of David, and the Inhabitants of Jerusalem.* 2. because Matth. 15. 24. he saith *I am not sent but to the lost sheepe of the house of Israel;* and this Fountaine cannot reasonably be opened to the Gentiles, but to the Jewes, 3. It is for the Jewes encouragement, Bar. 5. 1. and the Prophets use not to speake of the Gentiles, to make them equal and superior in holy priviledges to them: for it argueth Gods displeasure with the Jewes: *I will move them to jealousy with those that are no people.* 4. (The word land) *I will cut off the names of Idols out of the Land,* indefinitely put in the old Testament, notes the Land of Canaan, it was fulfilled under Antiochus, and ended with the siege and destruction of Jerusalem.

Ans. I. It's strange that the house of David should more note in prophecies the Jews, excluding the Gentiles, then the house of Israel and the house of Judah, which should signifie the Jewes only, which

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is apparently false; for the house of Israel, *Ier. 31. v. 31. v. 33. 36.* the seed of Israel, *Syan, Jacob, Esay 59. 21. 15.* expounded to be the Church of the New Testament, with whom the everlasting Covenant of Grace is made, as is expounded *Hebr. 8. 6. 7. 8. 9. 10.* when the former Covenant that is faulty and made with the Jewes only, and underiably, as the Fountaine is first opened and preached to the Jewes, *Mat. 15. 25. c. 10. 5. 6. Act. 13. 46.* yet not to them only, except wee say this place, and the powring of the spirit on Davids house; *Zach 12. 10.* and the writing of the Law in the inward parts, and the teaching by God, and the eternall Covenant of grace is made with only the Jewes excluding the Gentiles, that the new heart is not promised to them, and the Law not written in the heart of the Gentiles, *See Rom. 11. 26.* where it is said all Israel shall be saved, and the fulnesse of the Gentiles comes in, and the Gentiles that beleevd not have obtained mercy, *v. 29. 30. Act. 13. 47. 48.* So James, *Act. 15. 16.* After this I will returne, and will build againe the Tabernacle of David. 17. That the residue of men might seeke, and all the Gentiles, &c. 2. It is a shame to blot paper with such Divinity, that when God intends to comfort the Jewes, hee is not wont to speake of the calling of the Gentiles; for it still argues his displeasure with the Jewes; the just contrary is the Divinity of the Prophets and Apostles, *Esay 54. 1. Sing O Barren. 2. Thy seed shall inherit the Gentiles, Esay 60. 1. Arise, shine, for thy light is come. 3. for the Gentiles shall come into thy light, 4. 5. 6. 7. 8.*

3. The names of Idols will not helpe, nor the name of Land; because they are Old Testament words; the contrary is, *Prov. 31. 23. Prov. 29. 4.* the King by judgement establisheth the land, any land, not of Iudea only, *Prov. 16. 16. 17. Psal. 107. 34.* that this zeale ceased with the siege of Jerusalem is said gratis, and is no more true then that the Fountaine of Christs blood was dried up then, and ran no more to Davids house, to Jewes and Gentiles; this were to say, this Fountaine is opened to the Jewes only, and runs dry, when it over-flowes more abundantly.

2. Answ. Be it that civill Magistrates ought to proceed, with as great zeale, against delinquents under the Gospel, as Eliash & Zach. 13.

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gainst Beals preists and Phineas against Idolaters, yet it followes not they ought to put out their zeal in killing false prophets with the sword, for this is blind zeale under the Gospell, John 16. 1. Act. 22. 3. 4. Act. 26. 9.

Ans. The Holy Ghost commends this zeale under the Gospell, when the *fountain* shalbe opened for Davids house, his father that begat him shall thrust him through. This answer saith that this zeale, Zach. 13. is the bloody zeale of persecuting Saul, and of others, raising persecution against the Gospell preached by Paul and Barnabas, so the answer contradicts God, who saith this zeale was truly and lawfully set, as touching the object, not being set on against the members of Christ and Paul, for the Gospell, but against false prophets that speake lyes in the name of the Lord, ver. 3. Mr. Goodwin brings an example of blind and bloody zeale against the Saints and the Apostles, to prove that the Christian Magistrate should have no zeale at all to punish false teachers under the New Testament, which is just this in logicall reduction: Magistrates under the New Testament should not butcher the innocent, nor murder the Saints, ergo, under the New Testament magistrates should not take vengeance on murderers, evil doers, and blasphemers, who preach doctrines of devills. It is as good logick as this, Godly Rulers should not doe unjustice and oppression, ergo, They should not do justice and right in saving the flock from grievous Wolves.

3. Ans. These who are absolutely, for slaying by death, and thrusting through, doe not allow, that for every error the father should kill the child.

Ans. This is yet to object against the Holy Ghost, not against us, for the text will bear no such thing, for the Prophet that is to be thrust through, is not every Sonne, nor for every error. But it is 1. A false Prophet, not called to be a Prophet, but one that takes on a *hairy mantle* to deceive, as the 4. v. holds forth; and so he pretends a calling from God, when he hath none. 2. He prophesies not errors only but lies, that hee knowes, or may know, except he were wilfully ignorant, to be lyes. 3. He speaks them in the name of the Lord, and sayes, he hath seene the visions of God, and the word of the Lord came to me, when no such thing was, but he utters his

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owne phancies, and hee that does these three, deserves bodily punishment, and if they bee lyes, striking at the root of the Christian faith, hee deserves to dye the death.

2 The text will not bear that his father and his mother with their owne hands shall thrust him through, without addressing themselves to the Judge. But it is an allusion to the Law, Deut. 13. *His father and mother shall not pity him, but cause him to be thrust through.* So Elias said to Achab, *Hast thou killed and also gotten possession?* When Achab with his owne hands had not killed Naboth, but by his command and letter had procured that others should doe it, so 2 Sam. 12. 9. *Thou hast killed Uriah,* but it is expounded David procured that the Ammonites should kill Uriah, David with his owne hand did not thrust him through.

The 4 Answer is, because the objector is like to be cumbered with this text of faith, (for Prepetuall noe what I answered before) *the best exposition, and fullest is, His father shall pierce him through, that is, shall endeavour to take him off, and deterre him from such a practice, by laying before him the sentence of the death out of the Law, Exod. 20. 5. 7. threatening, if thou goe or thou shalt not live (with God) but shall be condemned. — he shall pierce him through with sharp and piercing words, the word of God is compared to a two edged sword, Psal. 149. 7. — and ver. 12. There is that speaketh like the piercing of a sword, so Turnovius. And the predictions in Scripture are spoken as performances. Jer. 1. 7 have set thee over the Nations to root out, &c. That is, to forebode or threaten rooting out, so Chytraus. They shall confute their wicked opinion, &c.*

Ans. Though Turnovius expound piercing through, by preaching death from the Law, and terrifying, yet since the Objector weakly and groundlesly (as we saw) will restrict this Prophecy to the Church of the Jewes, and a poore short time, when this world endured. It must, with his leave, be meant, (in that day) that is, in the time of the Gospel, as in other places it must be taken, as Jer. 50. 4. v. 20. Jer. 31. 29. Jer. 33. 15. 16. Joel 2. 29. Zach. 8. 23. for so propheties of Christs Kingdome are expounded to have their accomplishment in Christs Gospel Kingdome, and then the Law, piercing through, and terrifying, must be in use under the

4 Answer of
Mr. Goodwin.

It is not metaphorically thrusting through that is spoken of Zach. 13. but really inflicted death and bodily punishment.

Gospel, which is all we crave; therefore the *Objector* adds to the words of the threatening; *thou shalt not live*. (so wit before God, and so leaps from the threatening of the sword of the Magistrate, *Deut. 12.* which hee saith is the sense of the place, to the second death, and a dying before God.

2. But let us have an instance where piercing through, dying and wounding, is put for Metaphoricall wounding with words to gratifie, the *Objectors* erroneous sense we cannot quit this place so, for all the Text cries for a reall piercing and killing.

1. It is I grant an easie way to answer places of Scripture that can but bear a literall sense, to change them into Metaphors, so you may give to the *Magistrate* with some *Anabaptists*, *Rom. 13.* a Metaphoricall sword, and pay him metaphoricall tribute, and give him metaphoricall obedience: what more reason to make this a morall saying, and piercing with words, then a morall or metaphoricall idol, or a metaphoricall false Prophet, a metaphoricall uncleane spirit, and passing out of the land? These words, *thou shalt not live*, are words of the Law, and the piercing through metaphoricall, but those words, againe (*Thou speakest lye in the name of the Lord*) are not metaphoricall, but containe a proper truth, such a complication is not in all the Scripture.

2. The words in their literall sense are faire and easie, and not to bee wrested to a spirituall or borrowed sense without ground; it much lesseneth the zeale foretold to be under the Gospel, and turnes a reall zeale over into words of threatening; the Text saith the contrary, his father shall thrust him through, and this works so upon him, that others shall really leave their false prophesying, and shall say, *I am no Prophet, but a Herdman*; now if the words be a Prophecie to be fulfilled only in the Jewes excluding the Gentiles, as the *Objector* saith, then is it no zeale at all, but a most sinfull and unjust dispensing with the Law, and a zeale far below the Law; for the Law saith, *Deut. 12.* If the seducing Prophet which were as near to thee, as a Brother, Son, Daughter, or Wife in thy bosome, thou must not smooth him, and oyle him

him with sharpe words, and meer threatnings; yea, but thou must act against him, v. 8. *Thine eye shall not pitie him, thou shalt not spare him, neither shalt thou conceale him.* 9. *Thou shalt surely kill him, thine hand shall be first upon him, to put him to death.* Now this cannot be a metaphorickal putting to death, but the Objectors metaphorickal, and minatory piercing of him through with sharpe and piercing words, imply necessarily that yee must conceale him, and pitie him, and not kill him, nor stretch out any hand against him, first or last to hurt him, but only stretch your tongue against him, and barely threaten him, and terrifie him, but let him live: If the Prophecies be extended to Jew and Gentile, under the Gospel, which against the Text the Objector denies, then it argues, 1. That there is such a Law under the Gospel, else if it be an unjust Law, and out of date now under the Gospel, the threatening and piercing through must bewitch lying words; and father must utter to the lying Prophet lies to terrifie him; and say, son if thou dost not from prophesying lies, thou shalt be thrust through with the Magistrates sword, and die according to the Law; that is, I foreshew and threaten according to the Law (but it is an unjust, and an out-dated Law to Libertines that obligeoth not under the New Testament) that thou shalt be thrust through and die; that is, I foreshew and prophesie a lie, that thou ought to be put to death, and persecuted for thy conscience; whereas no such thing ought to be now, when the Law, *Deut. 13.* is worne out of vigor. 2. It must follow that lying and false words uttered in a threatening manner must be the way to cause the false Prophet to be ashamed of his vision and prophesying falsely no more; but say, *I am no Prophet but an herdsman.* Whereas the *Holy Ghost* sayth, *fear of thrusting through is the cause.*

3 If it be onely a piercing meerly minatory, by threatening and rebukes, these doe not change the Prophet and gaine him to the truth, as the Objector would imply, for refutation in a doctrinall, and instructing, and teaching way onely doth that: no rebukes no law-threatnings doe change the false Prophet, for threatnings and rebukes doe suppose the seducer seeth that hee seduceth; and that he prophesie

prophesieth lyes which yet the false Prophet cannot see, till hee bee convinced of the error of his way, and rebukes will not doe that. But I would put to the Objector his owne quere, is it fit to rebuke a man who can doe no other but publish lyes, because he lacketh supernatural grace, which would make him a true Prophet? These words v. 6. *What are those wounds in thy hands?* hold forth a visible and recall piercing through of the hands, for some false doctrine hee hath preached, according to the merit of his heresie, then it must bee some other thing then a verball threate or a metaphoricall piercing through with words which are transient, and not permanent, and visible as wounds and print of stroakes, cicatrices, in the hands: so I cannot but think the Objector hath strained his light to find a violent exposition to elude the place.

Its true, that *Da. Chytræus* and *Melancthon* acknowledge a confutation of errors by words, but *Chytræus* in the same place on this text, goeth farther, they shall confute false teachers (saith he) as *Asa* removed his owne mother from worshipping of Idols. But how? 2 Chron. 15. 16. He removed her from being Queen, because she had made an Idol in a grove. This removing was not a morall confutation by words, but a compulsory, by royall authority, which is essentially coactive and in order to the sword. *Deodate*, and the *English Divines*, call it a representation of the spirit of knowledge and discretion, but they adde, and zeale in Christs true Church to discerne false doctrines and to oppose them, how? By not onely refusing them by the word, but by censures of excommunication and rebukes. The Objector might have read forward, ver. 6. One shall say, if it appeare that he hath passed through the Churches discipline, because he hath been a seducer, hee shall confesse it, and give God the glory, approving of the Churches severity, used for his correction. The Objector, as we have heard, rejects ecclesiasticall coercing of false teachers as wel as civil. Which *Diodate* and those Divines acknowledge: nor doe they exclude the Magistrate as he doth; he addeth *Grotius* a reconciler and an apostate and calleth the number of five very late writers, the best expositors, in the place of *Zachary*. With his leave, *Calvin*, *Gualther*, *Piscator*, *Junius*, *Danæus*, five

Chytræus in
Zach. 13. 3. Pii
doctores & alii
(u) confutabunt
impia dogmata
-- Ut *Asa* pro-
prium matrem
removit a cul-
tu adolorum.
I read, propter
cultum Idolorum

for five, and twenty and twenty, and foure as good (many of them esteemed better) have written the contrary. I have not time now to levy Hosts and Armies of writers. But its the Objectors, best to bee silent of *Divines*, and to quit the cause too, for he sayeth nothing to a purpose. But what *Socinians* and *Sectaries* joyning with *Servetus*, *Castalis*, *Mint*, *Celsus*, *Vaticanus*, *Aconius*, *Episcopius*, and the *Belgick Arminians* against *Calvin* and *Beza*, hath said (with favour of his learning) twice, better if they were translated into the *English* tongue. Nor must wee with sharpe rebukes, and piercing words, like sharpe swords pierce through Hereticks: for our *Libertines* tell us, Christ spake words of hony and butter to apostate *Samaritans*, and the servant of the Lord must be gentle. Then must we not speake fire and hell to the Godly Saints, to *Paul Best*, to *Tyndal* that denyeth the Scripture to be the Word, and blasphemeth the trinity, and *Independents* though they persecute *Presbyterians*, nurse them if they were *Samaritans*, are so far from piercing the *Familists*, *Antinomians*, *Enthusiasts* through with piercing words, that they advance them to highest places of dignity.

To this prediction I adde, The propheties *touching Kings, Those that are by office to bee Nurse-fathers to the Church, to minister to her, and lend their royall breasts to bee sucked by her, and as godly Kings are to praise the Lord as godly Kings, are to bring gifts & presents to Christ, & are to be wise & serve the Lord, and kisse the mediator, and to bring their Royall honour to the New Jerusalem, and by whom Kings reigne, they and their Royall sword, cannot be excluded from commanding the Priests, Prophets and Teachers to befriend the bride, and decor, and deck her for her Lord and husband, to give wholesome milke to the children, as they would be rewarded of Princes as well doers, or punished as ill doers, and would be protected from grievous wolves, not sparing the flock, nor can they bee excluded from all royall and politicke guarding of both Tables of the Law, as if they were but fleshly Ordinances. But such are Kings and Princes, &c. Nor is it my mind that Kings are sub-mediators or Vicars of Christ mediator, as *Erastians* dream, but what ever Kings do in, or about matters of Religion, they do it in a politick way not as commanding the

*Esa. 49. 23.
Esa. 60. 10.
Ps. 138. 4.
Ps. 72. 10. 11.
Ps. 2. 11. Ef.
60. 16. Pro. 8.
16. Rev. 21.
24.

conscience, but in order to civill and temporary rewards and punishments.

Its true Christianity adds no new Magistratical power to a King, it being only a gracious accident without which a man may be a King, yet it spiritualizeth the exercise of Royall power, and Christianity is no accident of a Christian King, but a Christian King, kindly, and as a Christian King, is to serve Christ the Lord, and to conserve with his royall dignity all Gospel ordinances in an externall pollicick way; and so he owes Royall service to Christ, as such a King, so graced of God, and in this consideration he brings his glory to Christ, and tutors the bride the lambes wife. Justice is an accident of a man, but not of a just man.

CHAP. XVII.

Places in the New Testament, especially Rom. 13. for punishing of false teachers vindicated.

Argument XI.

Those who are powers ordained of God, and a terror not to good workes but to evill, and Ministers of God for good, are revengers, and to execute wrath on evill doers, are Kings and supreme, or governours sent by the King for the punishment of evill doers; and, for the praise of them that doe well, are to punish all false teachers, and such as ruine the soules of others, and waste the Church. But the King and all lawfull Rulers, Parliaments, or others, are such, Rom. 13. 1, 2, 3, 4, 5, 6. 1 Pet. 13. 14. Tit. 2. 1. Matth. 22. 21. And false teachers are evill workers, evill doers, dogges, Phil. 3. 2. They rub the contagion of their evill deeds upon others, for those that receive them into their houses, and bid them God speed, are partakers of their evill deeds, 2 Joh. ver. 10. 11. then must such teachers be evill doers, they subvert whole houses.

Divers answers to little purpose are given to this argument. As 1. It is against the wisdom of God in governing the World to make Magistrates judges of what is truth, and heresie, since the generality of Magistrates, yea of men are ignorant thereof, and

So Jo. Goodwin, Hagio-matrick.

uncapable in questions of doubtfull disputation. 2. Say that the Synod were equally divided, whether Presbytery or Independencie be the way of God, or say the major part (which is ever the worst) determine amiss, what shall the Magistrate do? and the evil doer, Rom. 13. cannot be he that doth evil without limitation, or thinks evil, but pro subiecta materia. But he that doth evil, whereof ordinary Magistrates, beathen or Christian, are competent judges, which is manifestly of politicall consideration, as that which is contrary to the light and law of nature, as whoredome, adultery, murder, theft, injustice, sedition, treason.

Ans. A. This argument is against the wisdom of God in appointing Magistracy, as well as against us, for there be a world of questions of doubtfull disputation, what is according of what contrary to the light and law of nature, in murder, medicine, usury, polygamy, incest, marriage, contracts, false witness, and these are so controverted, yea and there be matters too hard in judgement for ordinary men, between blood and blood, plea and plea, stroke and stroke, Deut. 17. 12. no lesse then in matters of Religion, and to erre in taking the life of a guiltlesse man in any subject, is as great misgovernment as can be, though I dare not charge God with it, as the Objecter doth. 2. When the Holy Ghost forbiddeth the Master of every Christian family (and these must be a far larger number of heads of families then Christian Magistrates) to owne a hereticke as a guest, or to salute him, 2. Joh. 10. and commandeth Christians not to eat with an Idolater, 1. Cor. 7. 17. to reject an hereticke, Tit. 3. 10. to avoid false teachers that creep into houses, 2. Tim. 3. 5. 6. and such as cause divisions contrary to the doctrine of the Gospel, Rom. 16. 17, 18. sure he supposeth they have knowledge to judge what is error and heresie, what is truth, otherwise he commandeth us to turne our backs on such, as the blinde man calls his elub. May not one say, This is against the wisdom of God in the government of Christian families and societies to interpose our judgement in doubtfull disputations, to judge who is the hereticke, and to be avoided, who is the sound beleever?

The ignorance of the Christian Magistrate in matters of Religion, no ground why by his office hee ought not to know so farre truth and falsehood as to punish heresies, published and spread.

Ordinary professors may know who are hereticke and false teachers.

3. The uncapability, of Magistrates and most men to judge here, is the want of infallibility, such as the immediately inspired Prophets had, then its against the wisdom of God, that we by the spirit and doctrine, and beleve them,

for if the generality of men, let alone Christian Magistrates, be incapable of fundamentall truths; they cannot judge them to be truths, nor heresies, except they be infallibly, and immediately inspired by this argument; it is then against the wisdom of God to bid any beleve the Gospel, but the Prophets and Apostles. 4. The Magistrate being a Christian, should see with his owne eyes; and judge the Presbytery worthy of his politicke sanction; and though Synods divide, or erre, the error and uncertainties of men, that are accidentall to all Ordinances, are no rule to Magistrates on earth; and by this reason, which hath as much force against preaching the Gospel as against the Christian Magistrates politick judging, when Ministers are divided, and the Gospel had for the major part preach *Arrianisme, Socinianisme, Equivocisme, &c.* and the lesser number sound doctrine; the Object needs not aske, under which of their standards shall the Magistrate repose for peace and safety? I enlarge the question, and let the Object answer, under which of their standards shall all their bearers repose for faith and establishment in the truth? And I answer, *salvo mundi Rabbi*, let Magistrates and others receive the truth in love, and let him answer; where foure hundred Prophets say to *Abraham*, goe to *Ramath Gilead*, fight and prosper, and one *Michajah* saith; *goe not lest thou be killed*, under which shall *Abraham* repose? shall then *Abraham* heare the voice of the Lord in no Prophet, because foure hundred speake lyes? or shall not foure hundred *Michajahs* declare the minde of God to the Prince; because so many false Prophets speake the contrary? *Non*. I say, ill-doers here must be such as Magistrates generally may judge, but not all ill-doers, false Prophets, or the like, Magistrates, as Magistrates are to judge ill-doers, but it follows not that all Magistrates whether Heathen or Christian, are to judge all ill-doers; whether Gospel seducing teachers, or murderers, for there wanteth a condition in heathen Magistrates, for the want whereof they cannot actually, and in the capacity of heathens, judge false teachers, *Arrians*, *Socinians*, and the like, not because they are not essentially Magistrates as well as Christian Magistrates, but because they want the knowledge of the Gospel, even

Magistrates as
Magistrates
cannot judge
all evill doers,
for heathen
magistrates
who never
heard the Go-
spel cannot
judge Gospel-
hereticks.

as inferiour Judges are as essentially Judges in Israel, as the Priests and the great *Sanedrim* at Jerusalem, and may judge of their office between blood and blood, but if it be a *controversie too hard for them between blood and blood*, and the party be willing to appeale, these inferiour Judges cannot actually judge that controversie, but it must go to the *Sanedrim*, Deut. 17. 12. 13. So a father as a father, whether heathen or Christian, and a Master of a family by his place (the like I say of a husband, a Tutor, a Doctor in their respective places) are by their place and relation to teach their children and servants the principles of the doctrine of the Gospel, by these places, Gen. 18. 18, 19. Exod. 12. 26, 27. Ps. 78. 4, 5, 6, 7. Joel 1. 2. Prov. 4. 3, 4, 5. Eph. 6. 4. 2 Tim. 3. 14, 15. Deut. 6. 6, 7. yet while they are heathen fathers, and heathen masters, they neither can, nor are obliged actually to teach any thing of the Gospel, they never hearing of the Gospel, are obliged not to believe in a Christ of whom they never heard, Rom. 10. 14, 15, 16. and those that Christ was never preached to, are not condemned for Gospell-unbelieve, Job. 15. 22.

But for sinnes against the Law of nature, Rom. 2. 12. 13, 14, 15. Rom. 1. 19, 20, 21, 22. and the like must wee say of Judges whether heathen or Christian, though in the state of heathenish, they never having heard of Christ, free them from an obligation of actuall punishing Gospell hereticks, yet as Judges their office is to punish such; but neither heathen Princes, nor heathen fathers, masters, husbands, tutors, and teachers of Schooles, are obliged to an actual exercise of all and every Magistraticall, fatherly, masterly, maritall, and tutory Gospell duties, toward their underlings and pupils, if they live in a Countrey where they are invincibly ignorant of the Gospell, if the Lord by no providence send Preachers of the Gospell to them. *And how shall they believe in him of whom they never heard?* And how shall they judge hereticks sinning against a Gospell of which they never heard? Let no man stumble at this providence, God hath made the supreme Magistrate Judge of all murders, yet may this godly Prince, and the generality of men be ignorant, yea incapable, at least most unfit to judge how a bloody Physitian tooke away the life of such a childe. by

this vegetable, or this herbe, or this syrrope, to the end his owne sonne might be heire; dare we say with this *Objecter*, therefore this providence in appointing such a godly Prince to be judge of murther, because he is not a skilled Physician, is inconsistent with the wisdome and goodnes of God in the government of the world, the like instances I may give in thousands of the like cases, in which the Christian Judge may be ignorant. And I cannot dissemble, but it is a hard question how the Magistrate as a Magistrate, doth punish Gospel-hereticks, for so all Magistrates, even heathen Magistrates, who are invincibly ignorant of the Gospel, in regard they never heard of the Gospel, should be obliged to punish false-teachers, and Gospel-hereticks, which seems hard; for it is a sinne against the Magistraticall duty of an Indian Magistrate not to punish Gospel-hereticks?

Ans. It follows not; for nothing follows, but, its a sin in an *Indian Prince*, and he---sinneeth against his Magistraticall office in that he punisheth not an Indian false-teacher, who teacheth against the Law of nature, because an Indian should not worship the Devill; but the *Indian Ruler* invincibly ignorant of the Gospel, sinneeth not against his office as a *Magistrate*, because he punisheth not a Gospel-hereticke, for he is not obliged to every Magistraticall act as a Magistrate, not to those of which he is invincibly and faultlessly ignorant, as an *Indian husband and Master* invincibly ignorant of the Gospel sinnes not against the duty of a husband and head of a family, though he teach not wife, children, and servants, the principles of the Gospel, which a Christian husband and head of a family is obliged to doe, not as a husband and head of a family simply, but as such a husband and head as heareth the Gospel, and so either heareth and knoweth, or may heare these Gospel principles, if he were not thereof ignorant through his owne sinfull neglect.

Object. But the Magistrate as the Magistrate punisheth Gospel-hereticks, ergo, All Magistrates, even heathen Magistrates faile against their Magistraticall duty, if they punish not Gospel-hereticks, and their ignorance cannot excuse them.

Ans. The Antecedent is not simply true, every Magistrate

How Christ
taketh service
of a Christian
magistrate.

as a Magistrate sinneth against his office, if he punish not some false teachers, if convened before him and convinced. But every *Magistrate*, as a *Magistrate*, punisheth not every heretick against the Gospel: but onely such a Magistrate as heareth the Gospel, punisheth such a Gospel Heretick. We say that Magistrates by vertue of their office make lawes for no transporting of monies out of *England*, but you cannot inferre that if Magistrates did this by their Magistraticall power, then Magistrates, as Magistrates; and so all Magistrates of *India*, and all Heathen Magistrates ought to make lawes that no money bee transported out of *England*; it is no consequent at all, for though *English* Magistrates make such lawes by their Magistraticall power, yet they doe this as such Magistrates, not as Magistrates; thousands such wee may alleadge.

Object. How then doth the *Magistrate*, as the *Magistrate* serve Christ, Mediator in punishing Gospel hereticks; and bringing his Kingly honour to the new *Jerusalem*, and casting his Crowne downe at the feete of the *Lionbe*?

Ans. The *Magistrate*, as the *Magistrate* (should wee speake accurately in such an intricate debate) doth not serve Christ as Mediator, for then all Magistrates, Heathen and *Indian*, were obliged to serve him, as the axiome proveth. *Quod convenit y eum, convenit vni magis*. But the *Magistrate*, as such a *Magistrate*, lusted with Christianity punisheth Gospel Hereticks, and sinneth against his Magistraticall office if hee doe not so: for Christianity spiritualizeth the exercise of maritall, paternall, Magistraticall power, and elevates them above their common nature in Christian Husbands, Fathers, Magistrates, which it cannot do in all husbands, as husbands; fathers, as fathers; Magistrates, as Magistrates: even suppose they be heathens, *Quod non est non operator*.

Object. But why then may not a Christian *Magistrate*, as a Christian, if not as a *Magistrate* be a Vicar of Christ?

Ans. 1. Because Christ as Mediator, hath no Vicars, nor his mediators, & so the Minister, or the Christian *Magistrate* as the Christian *Magistrate*, cannot be the Vicar of Christ.

2. Because the Christian *Magistrate*, as the Christian *Magistrate*,

gistrate, and even lustered with Christianity, which is not in every Magistrate, yet *operatur et regit* in externals and onely can as a Christian Magistrate proceed according as the herelie is proved by witnesse, or confessed, and obstinately maintained by the Heretick, and all this is externall, and doth but externally, and in external means promote the Churches spirituall good, and the mediatory Kingdome, and it is such a promoting as Christ may wel want, though ordinarily he cannot want pastors and teachers.

Quest. But doth not the Mediator Christ, as Mediator, promote by Mediatory Kingdome in, and through the Christian Prince, as his instrument, subordinate to him as Mediator?

Ans. Not at all, for Christ useth the Christian Magistrate as his servant to beat the wolves from the flock, but not as King, mediator as God-man, head of the Church, for Christ Mediator as Mediator, works not by externall violence, or, by the sword, in his mediatory Kingdome, *Job. 16, 36.* If my Kingdome were of this World, mine owne would fight for mee. Ergo, it is but borrowed accidentall helpe and service, that Christ hath in his mediatory Kingdome, from Kings, he wrkes not as Mediator by fighting. Christ who is Mediator *qui est Mediator* asteth by beleiving Kings, not *quâ Mediator* as he is Mediator, the sword may procure good and peace to the mystical visible body, and immunity from spirituall errors. But this is a meanes to Christ as Mediator in the by, and at some times, not such as is the ministry of the word, *2 Cor. 10, 5.* which is spiritual not carnal; though ministers be not sub-mediators, yet Christ as Mediator workes and conquers in them, and by them. But I returne.

6 To say the text speakes of evil doers, which appertaines to the cognizance of the ordinary Magistrate (if it were not as ordinary to the Magistrate to be an understanding Christian as another man) is to begge the question, for we say, false teachers, wolves in sheeps skins, woorying the flock, which may be knowne by their works, as a fig-tree is known from a thistle, by its fruit, are such evil doers. The text and law distinguisheth not, and mentioneth no more murderers then false teachers. Therefore the text meanes all evil doers

doers, that perturb humane societies, as spirituall wolves and Lyons that devour the flocke, and those that thinke ill in their hearts, to all men of sound sense are punishable onely by him that knowes the heart, not by Judges.

17. To say the light, and law of nature is the Judges onely compass hee must say by, and that hee must punish no finnes, but such as are against the law of nature. 1. It pulls the booke of the law of God, yea, the Bible out of the Kings hand, that containes greater deapes then the law of nature can reach, contrary to the word of God, Deut. 17. 18, 19, 20. Deut. 17. 10, 11, 12. For the King, as the King, should have the booke of the law with him on the throne, to be his rule, Deut. 17. 18. Joshi 1. 8. 12. This rule hinders not but the King and Ruler may judge ill doers to farre as the light, and law of nature will goe along with him. Yet the Objector will be unwilling the Ruler take away the head of a seducer, that should say and teach men with Catigula, there is no God, Chance made all, and rules all: we want not such blasphemous impostors as these.

But (sayth the Objector) by him that doth evil, is not meant the spreading of errors or heresies: 1. They had no reason to feare the Magistrate spoken of here, Rom. 13. for spreading and publishing the most orthodox truths, for they might without any danger at all from the Magistrate, here spoken of, have taught that the Roman Idols were true Gods: They had ten times more cause to be afraid of the power of publishing orthodox truths, as that there is but one God, and the Roman Gods are dumbe Idols, or speaking Devils. 2. That doing of evil, against which the Magistrate here spoken of, IS THE MINISTER OF GOD to execute, wrath is opposed to that subjection to higher powers. ver. 1. And of the same consideration with resisting of powers so sharply reprov'd. Ver. 2. Then by it is onely meant the doing of evil, which was prohibited by the Roman lawes and edicts: and no man resists the power who lives in an orderly subjection and obedience to all their lawes, now the Romans in their lawes never forbade the publishing of error and heresies in Religion, then doing of evil in spreading of heresies, can be no resisting of the Roman powers and lawes. Again that doing evil, ver. 4. Is opposed to doing of good, ver. 3. Unto which there is a pro-

mr. lo. Goodwin.

wise as a reward promised, even praise from the magistrate. Now the doing of good, for which the Apostle undertakes, they shall have praise from the Roman magistrate, was not the preaching and publishing the great and Orthodox truths of Christian Religion, yea, they were enemies to that good doing.

How M. Goodwin would exclude the place, Rom. 13. to prove that false teachers are not evil doers

Paul Rom. 13. speaks of magistrates in general what they ought to be not of Roman magistrates as they were then.

Answer. All these hinge upon a castle beyond the moone; to wit, that Paul speaks Rom. 13. of no powers but the Roman Magistrate, and that hee is to be obeyed as the only minister of God, and then having layd this most false and vaine ground, he cries out, O England, England make much of thy Scriptures, but take heed of the glosses of thy teachers. Which we may retort, but this is an impious gloss: For though Paul aimed at obedience to Magistrates, even to persecuting *Nero* in things lawfull, because some then, as *Antiquists* now, said the Gospell freed Christians from subjection and obedience to lawfull Magistracy. But I prove that the Apostle speaks of the Magistrate, such as he is by Gods appointment, and such as hee ought to be, whether hee be Heathen or Christian, and he speaks of a Magistrate in general. Now the Roman Emperor and Senate were not such powers in all their Government, Lawes and Edicts, as every soule should be subject unto. For they made lawes in acts of the second Table, and accordingly practised them, with violence and injustice, to joyne not only house to house (but not being provoked by any wrong) Kingdome to Kingdome, the Isle of Britain, and all the people of the world, and in that every soule (I conceive) ought to be subject to superiour powers. If the Objector tender this sense, let every soule on earth be subject to the Roman Emperor *Nero*, for he is the minister of God, for thy good, that is, for the good and peaceable Government of all and every one that hath sinned, because hee would raise warre and tyrannically subject them all to him. We with England to beware of such glosses.

2. Whatever people resisted the Roman Empire, and their bloody Emperor *Nero*, and others, in all their bloody Edicts against innocent Christians, (for he is the Magistrate here spoken of, sayth the Objector) they receive not damnation, nor doe they resist the ordinance of God.

3. The Roman Emperour and Senate in their Lawes and Edicts

Edicts, *was a terror to good workers, not to evil*, they rewarded those that persecuted and killed *Christians*, and those that shed the blood of innocent people that they might bee tyrannous conquerours of them; and made them commanders in warre, and hyred them so to doe: then the Roman Magistrate as he actually governed, and made neither Laws nor Edicts against spreading of errors and heresies cannot be the Magistrate here spoken of.

4. The Objector would be put in minde of the same Answer given to this place, and others of the New Testament, by the Anabaptists, who say there is no warrant in the Old Testament, that *Christians* should bee *Magistrates*, because the use of the sword was then typicall and ceremoniall, and this, and all places of the New Testament doth command conquered *Christians* subjection to heathen *Magistrates*, and not to raise Armes against them, but warrants not *Christians* to take on them *Magistracie*, because heathens should not be our patterne, but the word of God.

5. Most false it is, and a begging of the question that evil doing is contracted and hampered in here, to subjection to the higher powers, that is, to the Roman Laws and Edicts onely; for it is opposed to the lawfull subjection due to the Parliament of England, and to the King of Brittain; and to all lawfull powers as well as to Roman *Magistrates*, as is cleare; for there is no power but of God, and the powers that be, are ordained of God; and Paul speaketh of all *Magistrates*, *Christian* and heathen, that are lawfull *Magistrates*, and commandeth subjection to every power, Roman and *Christian*, in the Lord. What? Are there no powers ordained of God, but Roman *Magistrates*? Then may *Anabaptists* well say, wee owe not subjection to *Christian* *Magistrates* by this text, but onely to the Roman *Magistrate*, who made no Lawes against spreading of heresies, and when the *Apostle* saith, Let every soule bee subject to superiour powers, shall every soule, by this text be subject to none but the Roman *Magistrate*? I am sure, the Reformed Churches, and all our Writers argue, that as many as have soules, Popes, Prelates, and Roman Clergy ought to be subject, by this text, to the good lawes of the *Christian Emperours*, and that all men, none excepted, neither

Roman well-doing, and ill-doing, not meant in this text.

Clergy (as they call them) nor others; but are obliged by this Scripture, and 1 Pet. 2. and Tit. 3. to give obedience and subjection to all lawfull Magistrates, be they *heathen* and *Christian*, and to their Lawes, and to pay tribute, and to be judged by them, whereas *Papists* plead exemption to Churchmen, and sure, if no doing of evill be prohibited here, and deserve the just vengeance of the Minister of God, but only such which was prohibited by the *Roman Laws and Edicts*, then must the *Roman Laws and Edicts* be as perfect as the word of God, for then the *Romans Laws* must command, reward and praise, all good that the Ruler or any power ordained of God doth command, this is most false, they did not command the saving of the lives of the innocent *British* in this Island, that never injured them, but commanded to kill them, they did not in their Laws command their under-Rulers, *Pilate* and others; to protect innocent Christians, to justifie and absolve *Jesus Christ*, but to condemn and murder them, though they gave all that was due to *Cesar*; and their Laws did not forbid all evill, that the Judges and Ministers of God are to execute wrath against, all murdering of innocent men in thousands, and most unjust and bloody warres against Nations that never wronged them, and they forbid not the spreading of errors and heresies against the Gospel that came to their eares, and made them that they had no cloake for their sinne, *Job. 15. 21, 22.* for *Paul* brought the Gospel to them, and it is a begging of the question that the *Roman Emperours* ought not to have made Laws against spreading of heresie, and they were a terror to those that preached the Gospel, and had their conversation among the *Gentiles* blamelessly; and so these Emperours did not as the Ministers of God, ought to doe, nor would the Apostle undertake or be surety for *Nero*, (the Objector undertakes for the text that in which the *Holy Ghost* will not bear him out) that he shall give praise and reward for well-doing, all the well-doing that the text saith, the Minister of God, by his office, is to reward, the *Roman Magistrate* did abhorre and persecute, if the Apostle undertake those that doe well, shall have praise from the *Roman Magistrate*, if hee doe as a lawfull Magistrate, then cannot the text be meant of the *Roman Magistrate*.

strate as he actually misgoverned and abused his power, for then hee was a terror to those that preached orthodox truths, and worshipped dumbe Idols, and by Lawes and Edicts, honoured and rewarded beathen Priests that were not so good as Baals Chaplaines, and doth Paul undertake, if the Saints at Rome would turne Priests and servers of the Roman Gods, that they should doe well, and have praise from the Roman Magistrate? for by the Roman Law, the Roman Rulers were to reward and praise such as did well in this sense.

2. Nor doth Paul undertake they shall have praise from the Roman Magistrate, if they doe well according as the Roman Lawes speakes of well-doing; for then Paul should undertake they should have praise from the Roman Magistrate for that which is evill-doing, which Paul would never undertake, because killing of innocent men in unjust warres to conquer and inslave free States by the Roman Lawes was well-doing, and praised and rewarded by their Laws as well-doing. But this was to Paul, and in it selfe evill-doing, and robbery, and makes the Holy Ghost to exhort to Romish, and falsely so called, well-doing.

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CHAP. XVIII.

The place, 1 Tim. 2. 1. 2. for coercive power over false Prophets, cleared.

Argument XII.

That which we are to pray, we may have from the Magistrate by his office, that is his office to doe, because prayers must be in faith, and grounded on the word of God. But we are to pray for Kings and all that are in Authority, that with the sword they would guard Religion, and the Church of God from wolves, false teachers, and those that think they do God service when they kill us, Joh. 16. 1. that we may (saith the Apostle, 1 Tim. 2. 2.) lead a quiet & a peaceable life in all godlinesse and honesty. Nor can a Magistrate procure quiet and a peaceable life in all godlinesse and honesty as a Magistrate, but by his sword, and can he wish

The place
1 Tim. 2. 1, 2, 3.
explained.

mett words of mouth, only exhort as a Magistrate, the
 facts not to destroy the vines, and wolves not to slaughter the
 sheep, except he coerce false teachers and idolaters, because
 upon the occasion that Micah and his mother made a mol-
 ten image, and an Ephod, and imposed it on their house;
 the Holy Ghost saith, *Judg. 17. 1, 2, 3, 4, 5. & 6.* In those dayes
 there was no King in Israel, but every man did that which was right
 in his own eyes, hence it is cleare that we may lead a quiet and
 peaceable life in all godlinesse, a naked permission from the Ma-
 gistrate to serve God is not enough, or that he suffer no man
 to do the Saints violence, but if wolves be permitted to teach
 what is right in their own erroneous conscience, and there
 be no Magistrate to put them to shame, *Judg. 18. 7.* and no King
 to punish them, then godlinesse, and all that concerns the
 first Table of the Law must be marred, and the intrinsecall
 end of the Magistrate, which is a peaceable life in all godlinesse, is
 not attainable in an ordinary providence; nor will it help
 to say, *Paul* commandeth prayers to be made for the Ma-
 gistrates that were then heathen, who being ignorant of
 Christ could conferre nothing to godlinesse, but merely ne-
 gatively, that they persecute not the godly for their confei-
 ence, nor permit others to persecute them; for *Paul* will
 have us to pray for their conversion, that they may become
 Christian Magistrates, and come to the knowledge of the
 truth; and then they doe more then negatively procure
 peace to the Church; for as Magistrates now converted,
 they are to praise and reward, and promote to the dignity
 of Judges, men fearing God, *Deut. 1. 17.* yea and fearing God,
 as the Scripture doth describe the fear of God, and fit to re-
 ward Christian well-doing, *Rom. 13. 3.* & therefore Christian
 Kings as Kings are to find such, & to promote them to bear
 rule over the people, & *Psalm. 14.* That so they may be governors
 sent by the King for the punishment of evil doers, and for the praise of
 them that doe well. 2. Nor is it true that *Paul* will have us in
 that place, to pray onely for heathen Kings, and that as heathen,
 (as Libertines suppose) that wee may have negatively peace
 under them, they being excluded from all exercise of their
 Magistraticall office in, or about matters of Religion; for
Paul commands us to pray for Kings and all that are in Au-
 thority;

We are to pray
 that Magi-
 strates as Ma-
 gistrates, may
 not only per-
 mit, but pro-
 cure to us that
 we may live in
 godlinesse.

thority; and it is cleare, some in authority, and divers in *Antichrist* court were converted to the Christian faith, *Phil. 1. 13. Phil. 4. 22.* Nor is the prayer for Kings to be restricted to the Kings and Rulers of that present age, when *Paul* wrote that, but for all Kings to be converted, and who shall believe and be saved (seeing God will have all men to be saved) that they may promote godlinesse in a politticke way by their sword. Hence those that have no more to doe to procure a peaceable life in all godlinesse by their office, then heathens and pagans, or if they were not in such an office, yea those who have far lesse interest in Christian Religion, then if they did not beare the sword at all, can in no sort be the object of our prayers to God for the procuring of such a life in all godlinesse. But the latter is contrary to the word of truth.

Argument XIII.

That which is foretold to be a fruit of repentance, and a casting off of the Antichristian yoke, must be lawfull, and praise-worthy, but that the *ten Kings who made war with the Lambe*, and agreed for a time to give their Kingdome to the beast, should now turne their swords, against *Babylon*, under the notion of a whore, for the Idolatrous worship and spirituall fornication of Rome, and shall hate the whore as a whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire, is a fruit of the repentance of the *ten Kings*, *Rev. 17. 12, 13, 14, 15, 16.* therefore their turning of the sword against the *Pope*, the whore of Rome for their whoredomes, must be lawfull and praise-worthy; this proposition is cleare: for if to joyne in waite with the whore against the Lambe and his followers was a worke of the devill, in giving their power and kingdome to the Beast, when God inclines their hearts to the contrary, and they joyne their power with the Lambe against the whore, and destroy her, and make her naked, and desolate for her whoredomes, it must be a worke of the Spirit of God; and a fruit of the repentance of those Kings; for when they repent and hate Babylon, the Holy Ghost

Rev. The ten Kings as Kings punish the whore, and burne her flesh for her Idolatry.

would not set downe their repentance in a worke of cruelty, and bloody persecution for consciences sake, as *Liber-tines* define punishing Idolaters to be.

Argument XIV.

Extraordinary
punishing of
hereticks, no
case of the ma-
gistrates ne-
glect, argueth
that the magi-
strate ought to
punish them.

THAT which the servants of God doe in an extraordinary impulsion of the Spirit, in the case of the sinfull neglect of the lawfull Magistrate, or when there is no Christian Magistrate to doe it, that must be the ordinary constant duty of the Magistrate, especially when that turns away wrath from the Land, and is taken as acceptable service to God, as if the ordinary Magistrate had done it. But the extraordinary punishing of those that violate the worship of God, and pervert the wayes of God, and the faith of others, is such, *ergo*, to punish such as violate the worship of God, and pervert the faith of others, must be the ordinary constant duty of the Magistrate. The proposition is evident, because extraordinary acts necessary to be done supply the want of ordinary acts, as in morall acts acceptable to God is cleare; when the under-Rulers doe not their duty, *Phineas* is praised, that he being a Priest, not a Judge, slew *Zimri* and *Cosbey*, and *Phineas* did acceptable service to God in so doing, *Num.* 25. 11, 12, 13. and *Elim* in his zeale killed the Priests of *Baal*, when *Achab* the ordinary Magistrate sinfully neglected his duty, and *Samuel* now being no Judge, killed *Agag*, *ergo*, it was the duty of *Saul* the ordinary Magistrate to doe it. Now in the *New Testament* it is cleare the ordinary officers and porters should violently have casten out the buyers and sellers, and tables of money changers out of the Temple, our Saviour Christ doth it in an extraordinary way, and it was the zeale of the house of God that moved him, *Pf.* 69. 9. *Job.* 2. 2. So *Ananias* and *Saphira* lyed to the Holy Ghost, & defrauded the Church in a matter of goods, therefore *Peter* struck them dead, then if there had been a Christian Magistrate, he should have inflicted bodily punishment upon *Ananias* and *Saphira*; so *Paul* strikes *Elimas* with blindness for attempting to pervert the faith of *Sergius Paulus*, *ergo*, the Magistrate, if there had been any to pro-

enjoy a quiet life in all godliness to the Church, should have punished *Elm*; and this is evident in acts of justice and full omillions of men in ordinary places; nor were these acts extraordinary in the substance of the act (as I have observed) but onely in regard of the efficient and manner of doing, though there be required an extraordinary impulsion in the doer, which in others in place, should be ordinary; for acts extraordinary in the manner and exigence of providence, may be in the substance of the act ordinary duties, and to neglect them, is to sinne against a set command, if *David* and his followers, had refused to eat the Shew-bread, because the Law made it lawfull to none to eat it but Priests, they had sinned against Commandments of mercy, injoynd in the Law of nature, nor was that an extraordinary rule, *I will have mercy and not sacrifice*; when the Law of nature, for the good of spirituall societies, requires that the godly Magistrate drive away the Wolves and Lions from the flocke, we may see a positive command is not necessary.

C H A P. XIX.

Exemption of false Prophets from coercive power, is not Christian liberty.

Argument XV.

That doctrine is not to be held which maketh that a part of Christian liberty, which the word of God maketh no part at all thereof: For 1. If there be no bodily punishment to be inflicted on false teachers and blasphemers; then must Christ by his blood repeal all those Lawes in the Old Testament; but the Scripture shewes us all our parts of Christian liberty in these places of Scripture, *Ti. 2. 14. Rom. 14. 14. 1 Thess. 5. 10. Gal. 3. 13. Gal. 2. 4. Col. 1. 13. Act. 26. 18. Rom. 6. 14. Rom. 8. 28. Ps. 119. 71. 1 Cor. 15. 54. 55. 56. 57. Rom. 8. 1. Gal. 5. 1. 13. Heb. 4. 18. Act. 15. 16. 11. Heb. 4. 13. 16. Heb. 10. 19, 20, 21, 22. Col. 2. 15, 16. 2. Cor. 13. 13. 17. 19. 1. Tim. 4. 12. Rom. 14. 4. Act. 29. Act. 5. 29. 1 Cor. 7. 29. Math. 23. 8, 9, 10.*

This liberty of conscience is not Christian liberty.

H h

Math.

Matth. 19. 9. and elsewhere; in all which places nothing is hinted of the false teachers patent under the seal of the blood of the eternall Covenant, that he is freed from the Magistrates sword, though he destroy millions of soules.

2. Where the common place of subjection due to Kings and governors sent by them; *1 Pet. 2. 13. 12, 13, 14* is handled, &c. freedom to sin, and consequently freedom to heresies; and teaching and spreading of false doctrines that eat as a gangreen, and is no lesse a worke of the flesh then adultery, murders, witchcrafts, *Gal. 5. 19. 10, 11, 12*; is judged false; liberty for a stroke of malignitie, as if Christians were so made free by Christ, as subjects were loosed from subjection to Kings, and servants from being buffeted for ill-doings, *1 Pet. 2. 16.* if some ill-doers; and the worst of men, even soule-murderers be freed from punishment thro' ill-doers, *1 Pet. 2. 13.* and that by a writ under the hand of the Mediator of the new Covenant; theeres, robbers, murderers, adulterers, which be innocents, if compared with false teachers and grievous wolves, may claim the same liberty to the flesh: for why should freedom to one sinne, and with immunity from the Magistrates sword be fathered on a charter sealed with Christs blood, and not freedom to all finnes?

3. The end of Christs redemption is, that we should use our freedom for no licence to the flesh, but as bought from bondage to sinne. If the conscience be immediately now under the New Testament subject to God onely, and free from all Commandments of Ministers, Church-Magistrates, who are to command according to the word of God, and notwithstanding of that, yet the practisall conscience, which should be the principall of all the morall actions of a Christian in the duties of the second Table, as touching the life, chastity, goods, name, and good report of our neighbour, must be forced, if subject to the lawfull commands of superiours, all men may doe to God and man, and destroy, and kill, and steale, as well as blaspheme and seduce soules, and the Magistrate have nothing to doe with them; let Anabaptists deny to pay tithes, or to pay soldiers for payres, kill innocent men upon the ground of immediate

diate raptures, rob, and scale, because the just shall inherit the earth, deny and belye *Christ* and Religion before men, as *Familists* now teach, for Libertines must give a reason why *Christ* hath freed a speculative conscience, as touching all acts of the first Table from the *Magistrate*, and his *Jedburgh-staves*, but hath left as innocent a conscience, to wit, the practicall conscience as concerning the second Table, which is as free in the Court of the Almighty, under the compulsion and bondage of the sword, and hath not taken in all consciences in the same charter.

A speculative conscience no more freed from the magistrature then a practicall conscience.

Argument XVI.

CHRIST hath left the consciences of false teachers and hereticks under Ecclesiasticall censures of admonitions, rebukes, excommunication, so as those that hold the doctrine of *Balaam* and *Jehoiada*, and such as call themselves *Apostles* and are not, and grievous wolves must not be suffered, *Rev.* 2. 1, 2. v. 13, 14. v. 20. *Tit.* 1. 13, *Matth.* 18. 15, 16, 17, 18, 22, 23, 28, 29, 30. and these do no more act upon the consciences of men by way of teaching, but by way of punishment, then the sword of the *Magistrate* doth, and they are as compulsory as the sword for this threatening (if ye still pervert the right wayes of the Lord, and teach false doctrine, then must ye be casten out of the Church, delivered to *Sathan*, branded and shamed as ravening wolves, for as murthering the flocke and the vineyard) this (I say) doth as much in way of compelling, as the weapon of iron and Steele, yea and in the *New Testament*, hereticks are to be no lesse compellid then under the *Old Testament* (though *Libertines* most ignorantly talke of compelling of consciences and forcing of men to opinions) for we are to reject and avoid the company of hereticks, and to put them to shame and reproch, not to eat with an Idolater, nor to lodge in our houses, but that brings another Gospel, *Tit.* 3. 10. *Rom.* 16. 17. 2 *Tim.* 2. 5, 6, 7, 8, 9. 1 *Cor.* 5. 11, 12. because of the publicke scandalls, by which the soules of others are infected, and their faith subverted. Whatsoever maketh the name of God to be evil spoken of, and all damnable heresies, which bring swift damnation, and by

Ecclesiasticall censures as compulsory as the sword.

which man maketh merchandise of soules; these we are charged to avoid, and these the whole Church should censure, and should for more avoid.

CHAP. XX.

The parable of the Wheat and the Tares, discussed and cleared.

Remonstrantes:

Apo. 24.

fol. 278. Non diffiteor parabolam hanc (de-
terminatam) de-
betur non dis-
cutere agere.

The scope of
the parable of
the tares, and
the vindication
thereof.

NOW for the parable of the Tares and the Wheat, Matth. 13. The Author of the Apologie of the Belgicke Arminians faith, *I deny not but the parable of the Tares is not meant directly of Hereticks.*

The scope of the parable hath nothing to doe with the office of Magistrates, in punishing or not punishing hereticks, but tendeth to moderate the too forward zeale of the Disciples, and of all the godly that are inclined to murmur at providence that suffers wicked men to flourish and live with the godly, and that they are not cut off before the day of judgement; so doth the godly complaine and humble at this dispensation, Job 21. Jer. 12. 1, 2. Psal. 93. 1, 2, 3. But Christ forbids not simply to plucke up the tares, but only secundum quid, in a case, when there is danger to plucke up the wheat with the tares; as in punishing a multitude or a whole society.

Christ expounding the Parable, passeth that part of it, *lest while ye plucke up the tares ye plucke up the wheat also*; and that part of the parable that Christ expoundeth not; when he expoundeth all the rest, must belong nothing to the scope of the parable; and we can conclude solidly no controverted point from every linke, joynt, or wing of a parable; nor was it Christs scope to show that Magistrates should punish none of the children of the wicked one, because of the danger of cutting off the children of the Kingdome with them, for the words may beare (saith Calvin) then, that all punishments and censures, both Civill and Ecclesiasticke rebukes, and excommunication, should cease till the end of the world; and so also saith Bucer; and the truth is, if the danger of erring in taking wheat for tares, or punishing the good and innocent, in place of the

the guilty, should hinder Rulers to punish such as are hardly knowne to be guilty, we should not so much as rebuke one another, til the day of judgement, for there is danger in sinning, if we rebuke an innocent man in lieu of a guilty man or that the Magistrate kil an innocent man in place of a Murderer; for the danger in sinning in the least, is as good a ground of obtaining from a duty, as in sinning in the greatest, and therefore this new poynt of Divinity, that the Magistrate should punish no false Prophets or Seducers, but let them all grow til the day of judgement, for fear that he punish or put to death a faithfull teacher in lieu of a false seducer, as Luther following some of the fathers teacheth, is so farre from being in this text, that it is not a truth contained in all the Old or New Testament. Yea, it is openly false, for then should wee not avoyd and run away from Idolaters and Hereticks contrary to 1 Cor. 5. 11, 1 Th. 3. 10. Rom. 16. 17. But live and converse with them to the end of the world, because we may take some to bee Hereticks who are no such thing; but sounder in the faith then our selves: shew me a warrant for such an untruth, that wee are to doo no duties till the day of judgement, for feare of unskill misdoings in the manner of doing them.

3 By the words, Christ understands all the children of the devil, ver. 38. and these are the tares gathered and burnt in the fire, ver. 40. all things that offend, and they which doe iniquity, ver. 41. That shall be casten into a furnace of fire, where there shall be weeping and gnashing of teeth, &c. And then are such as are opposed to the righteous, who shall burne in the furnace in the Kingdom of their Father. Now 1. The righteous that shall shine in Heaven, are not the sound in the faith, only opposed to hereticks, except we say none shall be casten in the furnace but hereticks. 2. Hereticks are innocent men. (say the winners) and not soulders of iniquity, as the tares are called, v. 41. 3. Nor are hereticks the only children of the devill, ver. 38. And the ill seede sowne by the envious man, and the onely seede of Satan, if the field bee the Church, if wee would believe *Libertine*, as it is not, but expohed by our Saviour to be the world, ver. 38. Yet the false teachers would be but the least part of the visible Church, in comparison of the ignorants, the Atheists, the murderers, adulterers,

The danger of punishing the innocent in lieu of the guilty through mistak is no argument that hereticks should not be punished by the Magistrate.

The Tares are
not meant of
hereticks but
of all the wicked
who shall be
burnt with un-
quenchable fire

and so not able to come up to compleate the visible Church
as a company of good and bad; that is; of hereticks and
true teachers, for these would not make the quarter of
the Church, yet Christ makes all the Church of *wheat and
tares.*

4 Since the tares are all that worke iniquity, it shall
follow that the Magistrate, by expresse command of God,
is to suffer all the children of the wicked one, and all that worke in-
iquity, all adulterers, forcerers, paricides, murderers, per-
jured persons, traytors, robbers, thieves, and all evill do-
ers punishable by the Magistrate (for sure all these as well as
hereticks, *are such as offend and work in iniquity in this Kingdom*)
to grow and live till the end of the world, then sure the
Magistrate may goe hunt Goats and hang up his sword.

5 If we sift every graine of the text, we must say that
the Magistrate makes a doubt; *Lord, And I draw the sword a-
gainst bloody men and traytors.* And the Pastors and Church, *shall
we cast out the leaven that leaveneth the whole lump?* and how car-
nall must they imagine the Lord to be, who first went on a
way of forcing the consciences of men, and converting men
by the bloody sword, & rooted out *wheat & tares in the old*
Testament, and now is become a little more just and meek,
and will have the consciences of none to be forced, but
all to grow to harvest? Whereas the Rulers and Pastors
make no such question; but the godly wonder at a provi-
dence in God, not in Magistrates, that good and ill should
grow together. But God rebukes mens carnall zeal that
murmure at his longanimity, that he throwes not all the
wicked in hell-fire, long before the harvest, and burns not
chaffe ere ever it grow to blade; and makes not harvest,
ere summer be well begun.

6 The danger that *Libertines* phancy to be in killing He-
reticks, is the taking them away being older, before they
be converted, which is as strong against divine providence,
that appoints the Magistrate to kill the murderer without
respect of persons, not considering whether he be convert-
ed yet or not. To doe justice is the Magistrates duty, &
lection and reprobation, are secrets that belong to the
Lord.

Calvinus in
Matth. 13. Non
quemlibet rigo-
rem cessare jubet
Christus, sed to-
leranda esse ma-
li a. Invenit qua
sine perniciet cor-
rigi nequeunt.

1. *Non docti Munda Celis*. promote their cause by saying, the tarr must signifie *single doctrine*, as in the former parable, on which this depends, the seed is the word of God, and Christ was sent to preach the Gospel, Heb. 1. 1. to tell us all things, John 4. 25, a guide and leader of the people, the counsellor, Eccl. 9. 6. in whom are hid all the treasures of wisdom and knowledge, Col. 2. 3. *Garil was no law-giver*, and where the strength of the conversations of men and their manners, that is not from his chief office, which is to be a Prophet, then ill seed must be had doctrine.

Ans. Reduce this to an argument and it shall ruine it. What the seed signifies in the former parable, that it signifies here. I deny the proposition, the scopes of the parable are different. In the former the ground is the heart of men, but here the ground is the World. 2. In the former, Christ expounds the seed to be the Word. Here he expounds it to be the children of the Kingdom, and of the wicked one. 3. In the former there are two kinds, good and ill, and two births, but rather sons, the wise-men, the thirty-men, the rocky-men, the good and fruitful hearers, and here there be but two seeds, the seed of wheate and of tares. 4. The scope of the former is to show who heare fruitfully the Gospel, who not, this hath no such scope, but to oppose our rashness in quarrelling with God that he suffers the wicked to have the benefit of the soyle, hedge, sunne, raine, dew, with the godly, and to live untill harvest.

The Parable of the Tares, and of the Sow, most distinct Parables in matter, and scope.

2. He saith, that which was Christ's purpose all along, the preaching of the word of the Kingdom, that must be meant here by the seed, and wheate. It is a false proposition, and a connexion of hay and sand. 2. Christ came to save the lost, to give his life a ranome for many. Ergo, by this argument the good seed should hold forth the redeemed of God. 2. The assumption is false, to wit, that Christ came to be a King, yes, and as principally to be a Priest, to offer himself for the finnes of the world, to give his life for his sheep, and goates must rather be meant by Wheat and Tares, then any other thing.

3. By this argument Christ should propone no Parables, but all must aime at good seed and doctrine, what say we then of the parable of the five Talents? The thiefe in the night?

OF

Of the setting out of the Vineyard to those that killed the servants, and the heirs, and brought forth ill fruit: And many other parables respecting our Christian conversation, and sober and vigilant walking, rather then the doctrine of the Gospell, though that bee the rule of all Christian walking.

And (saith he) by our sense, if the tares signifie all wicked men; then must all robbers and murderers escape the bands of the Magistrate, for the Lord bids, let them grow till the harvest,

let them grow
nor expounded
By Christ and
what it mean-
eth.

Ans^r. Then must no blasphemer, not a Julian, nor any that should reach there is no God, bee rooted out of the Church and State, for we say pulling up is not necessary to be meant precisely of killing, but rather of any punishing.

2 That, Let them grow till the Harvest; (say we) is neither a charge nor a command given to Magistrate or Church, touching censures to bee inflicted by men: For Christ expoures no where, let them grow, in any such meaning, Libertines yeeld that sense, and Calvin undeniably inferres by this all censures of Magistrate or Pastors are cut off and casten over till the day of judgement, both the word in rebuking or excommunicating, and so Ecclesiasticall plucking up, and the sword must go and sleepe: but the sense of [let them grow] is, Why doe ye quarrell at the wisdom and providence of the Lord of the field, that he suffers the children of the devill to flourish? and whereas the servants say, 28. wilt thou then that we go and gather them up? It is a parable, and this part not being expounded can yeeld no new doctrine, and the most can be, is, Lord give us a providence of our owne, and a power not to leave one son of that wicked one in the earth (we shal make a clean field to our Lord) rather then suffer them thus to suffocate and corrupt the wheat. The Lords answer is, I have obtained rather then such a providence be committed to you, that the tares should grow till harvest, though the Lord have appointed a way how to purge leaven out of the Church, 1 Cor. 5. 1. Mat. 18. 15, 16. and how evill doers shal be cut off, Rom. 13. though not in so strict and accurate a way as we dreame, who would not have one thistle in our Lords field. Yeas would not suffer one sin to be in the world (as wee dreame) if we could hinder it, though God seeth a

permitting providence to be more glorious.

But (saith *Celsus*) if the Lord understand by tares, thefts, adulteries, robberies, extortion, he would not have used the metaphor of tares, but of briars, thornes, nettles, hemlocks, or the like, that are easily discerned from wheat whereas tares are like wheat.

What is understood by Tares.

Ans. Wee will not take on us to teach out *Saviour* to speake, we answer, The Lord understands whatever wickednesse cannot be punished without hurt to the godly, and that hereticks and idolaters may be knowne by ordinary Christians, as well as robbers and theeves, by Magistrates, the Holy Ghost teacheth when he biddeth us not eat with them, but reject and avoid them, and judge them accursed, Gal. 1. 8.

Heretic may be knowne.

1 Cor. 5. 11. and forbiddeth us to receive them into our house, Tit. 3. 10. 2 Job. 10. Now if they cannot bee discerned, he should bid us eat, converse with them, lodge them, blesse them, till the harvest come, and also theeves and robbers are as undiscernable under the notion of theeves, so are murderers, adulterers, plotters of treason; for all these have such shifts and coverings, that it is hard for the Judge to plucke them up, and as hard in the matter of fact, and more, then to know who are heretickes: now heresie is knowne to be a worke of the flesh, no lesse then witchcraft, but to finde out who is the hereticke and what is heresie, the Holy Ghost supposeth it to be feazeable, else he could not bid us avoid them, and judge them accursed, but by this exposition, because there is danger, that we judge them accursed whom God hath blessed, private Christians should no more judge them cursed then publicke Magistrates, but both should lodge them in their hearts, in the state, in their houses, blesse them till the harvest. Yea and *Minus Celsus*, and other *Libertines* speake against the Holy Ghost, so why shall ye judge a false teacher, and a hereticke to be accursed? should you reject and avoid him, and deny him lodging; for he is not a thiefe, a robber, or a murderer, nor sinnes he against the light of nature, nor is he seduced by *Sathan*, but to be pitied, yea he is innocent and godly, and so pious, that ere he sinne against the word and his owne conscience, he had rather be forsaken, cast out of our houses, and so not to be rebuked, contrary to Tit. 1. 13.

What is meant by plucking up? Celsus, by plucking up must be meant killing as an herbe withers, when plucked up by the roots, but when one is excommunicated, hee does not.

Ans. Plucking up is a metaphor, and when an hereticke is pulled out of the gates and courts of the Lords house, the Church of God, and casten out of the society of the godly, and cursed by them, Gal. 1. 8. and they pray against him, and in faith avoid him, and all fellowship with him, hee must Ecclesiastically dye and wither (if Gods ordinance be not blessed to recover him) and plucking up is as well a removing of him out of that condition and place, as any other thing.

**What is meant
by the field,
what by the
Wheat.**

By the field, Christ understands the world. *Celsus* saith, the whole is put for the part, the world in which that seed of the word of the Gospel is sowne, and that is the Church, for the Gospel is but heard in a small part of the world. But when did Christ sow the good seed of the Gospel first? happily when Christ himselfe first preached the Gospel: or rather when the old impostor Sathan first deceived our first parents, but if so, then the Serpent did not immediately after sow tares, for they were long agoe sowne, and the seed was then growne into ranke growing cornes, and there was no need of his sowing, but of his further manuring of it, but this seed is sowne, with every new act of preaching of the Gospel: so this parable cannot agree to the parable of the draw-net, in which there be both good and ill fish, now good and ill fish had their first breeding in the water, since the beginning: nor agreeth it, for the same cause, with the parable of wheat and chaffe, which hath ever been in the world, whereas the tares are sowne upon a new occasion of preaching the Gospel.

Anſ. There be nothing here but vain and forced conjectures; *Chriſt* expounds the wheat of the children of the Kingdome. *Ceſſus* of the doctrine of the Goſpel. *Chriſt* makes the field the world. *Ceſſus* makes the field the Church, and when he hath fancied theſe dreames, contrary to *Chriſts* expoſition, he goes to the time, when the Goſpel was firſt preached, which hath nothing to doe with the text; for when *God* made men good, *Sathan* came and ſowed tares, and corrupted men, and turned them into Apoſtates from *God*. And ever, ſince the beginning in the world, there hath been a mixture of chaſtie and corne, fiſhes good and bad, and of the children of *God*.

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and children of *Sathan*, and the *Saints* must let both grow till harvest, that is, they must not snuffe nor snuffure at God, but submit to his wisdom, who will have this mixture till the last separation of men for heaven, and the harne of the great husbandman, for hell and the furnace, in which all things these offend are casten.

2. For the time of sowing wheat and tares, it hath beene from the beginning since there was a field, that is a world, and the parable that speakes of sowing wheat, and the envious mans sowing of tares immediately after, is but borrowed from men, as the sleeping of a husbandman, which may as foone prove, that he that waiteth over *Israel* doth both *slumber and sleep*; and that the sowing of tares, and of the sonnes of *Sathan* in the world, is as much without the foreknowledge, counsell, and providence of God, as the husbandman is ignorant of his enemies sowing of tares in his field, when he is in a deep sleep as it may (if all the joynts of the text be thus squeezed to blood) it can prove that hereticks are to be tollerated; and that onely tares are sowne, when the husbandman sleeps, in regard that *Sathan* sowes wicked men and corrupteth them, beside and against the decree and irresistible will of God, nor does the text heare that with every new sowing of wheat, there goeth the immediate sowing of heresies and tares, which though it may have a truth in it, yet it hath no ground from this text, and *Celsus* shall never prove it, nor any *Libertine* for him.

Celsus, If long agoe the City into which a false Prophet fled was to be burnt with fire, cattle, and all, and if Angels killed many thousands at once, why doth not God by Angels now kill many, and destroy them, City and cattle? and if sinners under the Gospel be more hainous, and God not a whit meeker to sinners under the Gospel, then under the Law, and if the punishment of the Magistrate must grow, as the sins grow more hainous, why? then as false Prophets were but stoned of old, Papists and others doe well to burne them quicke with a slow fire, for the more light and grace we have under the Gospel, the more hainous the sinners are, and the punishment must be more then death now, else Christs death hath made God milder, not to men, but more severe, and only meeker toward the walls of the Towne, the cattle, the spoyle.

Ans. If a Becold flye to Munster, and gather a number of

How sins are more hainous under the New Testament, & how God is now no lesse severe then under the Law, and a City that will defend and protect a false Prophet against justice, is to be dealt with, the same wayes as under the Old Testament, except that the typicalnesse is removed.

robbers in to him, and upon pretext of conscience kill and destroy, and if that City will joyne with him, and defend such bloody hereticks, we thinke under the *New Testament* sadder punishment is due to him, because the sinne is more hainous, and the false Prophet so flying to a City, is not onely a false Prophet, but a publicke robbing marthurer. And the punishment should be greater as the Lord augments punishment for greater sinnes, as is cleare, *Heb.2.1,2.* so should his deputy the *Magistrate* doe, and no doubt, the Lord slayeth millions of more, with the *destroying Angel*, of both pestilence and sword now (as manifestly never such documents of saddest divine vengeance was seen on a City in the Old Testament, as was to be seen in the City of *Jernsalem*) by the sword of *Titus Vespasian*, because they had slaine the heire Christ; but *Papists* burning of men quicke, because they adhere to the truth of *Christ* proves nothing, and we thinke a *Julian* now deserves a rougher death at the hands of men then any seducer or blasphemer under the Old Testament, and how ever, men with their wit thinke *Servetus* got more then heaped justice, because he was burnt for probabilities and nicities. I doubt not but men void of the zeal of God, if they had lived when the sonne of the *Aegyptian* was stoned, and *Baals* Priests, and the *Idolaters*, *Exod.32.* (who both acknowledged *Iehovab* that brought them out of *Aegypt*, and the Scriptures and ten Commandements) which then were killed, would say the same, and many did say the same very thing of these; that they say now of wicked *Servetus*, but they but judge of sinne, and measure divine justice with their owne yard.

2. God was severer then, in some Laws, to things, and to men also, as in commanding the cattle, and women with childe to be put to the edge of the sword, because he would both give a document of morall justice for our imitation, and of typicalnesse of Justice, for our instruction; but in the kinde of morall justice (for all typicalnesse is now ceased) the Lord is severer under the Gospell, then under the Law, as is evident, *Mal.4.1,2.* *Heb.2.1,2.* *Luk.23.28,29,30.* and no lesse jealous of his owne glory now then at that time, and his wrath rages against walls, and houses, and senselesse

creatures

creatures more now then at that time, see what desolation he hath wrought in *Ireland*, what eating of horses, of Infants, and of killed souldiers, hath beene in that land, and in *Germany*? And what vengeance shall lye upon the stones, fields, of *Romish Babylon*? and this shall be done by lawfull Magistrates, Kings, and others, *Rev. 17. 12, 13, 14, 15, 16.* God did then deale more rigidly with a people whom hee purposed to compell to flye to *Christ*. But that his mercy ebbs or flowes, increaseth or decreaseth with the Moone, is new divinity. And it is true, God was more severe under the Old Testament in regard of typicall severitie, commanded by God to Magistrates, as to *Saul*, to kill the *Amalekites*, women and sucking children, but in regard of justice inflicted by himselfe, the impression of hell is more to be seen in destroying Townes that have been swallowed up by earthquake, men, women and children in extremity of famine, pestilence and bloody warres now, then under the Old Testament.

And cleare it is, as in this Parable, the Lord will not have us to murmur, that the godly and wicked grow together; so he will have us to know there cannot be an exact purging of the visible Church untill the day of judgement come. *Acontius*, and *Celsus* answer 1. But so hee forbids to purge the Church universall, but if men shall be so diligent in purging all particular Churches, what else should they doe but contravene the command of God, who forbids to plucke up the tares? 2. The Lord forbids the plucking up, in either universall or particular Churches, because this is a generall command, let them grow till harvest.

Ans. We constantly deny that (let them grow) is a command at all, but only an inhibition to us that we quarrell not with God who suffers them to grow, and yet it follows not that Magistrates and Pastors sinne in doing their duty so farre to plucke them out, as the wheat be not also plucked up; for as we are not to fret and impatiently grudge at the permissive will and providence of God, in that he permits tares to grow, so we may, without sin, both pray the contrary of that which the permissive will ordaines to be done, and labour to doe the contrary, and yet not sin, the Disciples were not to grudge and fret at that decree of God, when they

What (let them grow) imports.

How we are to beare permissive providences wherein evils of sin fall out.

they heard Christ say, *I will smite the shepherd, and the sheep of the flocke shall be scattered*, yet were they to pray the contrary, as Christ commanded them, that they might not be led into temptation, and that they might never fulfill that permissive will of God in being scandalized at his suffering, and in leaving and forsaking their Lord and Master and denying him, when it was their duty not to be scattered, and not to forsake him out of feare, but to confesse and give a testimony before men. Upon the same ground Magistrates and Pastors should do their duty, not to suffer all the tares still to grow among the wheat, and not to permit wicked men to blaspheme, murder, betray, and destroy the Saints, and the innocent among which they live, but according to their places they are to punish, and hinder and impede the growing of tares, but withall they are not impatiently to grudge and censure providence, but to let them alone, that is, to let God alone, and suffer him in that admirable disposall of affaires though wicked men be not fully purged out of Church and State till harvest, and here is an argument to me that by the tares, Christ must not meane corrupt doctrines, but wicked men, for it is a frigid and vaine interpretation to ascribe to our Saviour, such a sense that he must suffer heresies, till the harvest, and when the harvest is come, he must send his Angels to gather heresies, and binde them in a bundle and cast them into hell, and so must he gather sound doctrines, upon the same ground, and send them to heaven, whereas the words clearly beare that they be persons that doe offend and worke inquiry that the Lord thus judgeth at the end of the world; nor is the conceit of Celsus of worth that by a figure he understands by tares hereticks that are borne of corrupt doctrines; for then Celsus shall first have no ground from the former Parable to expound the seed to be the word, and the tares to be corrupt doctrine, for then these words a certaine sower went to sow seed, and as he sowed some fell by the side, must have this sense, if Celsus make this parable to agree with that in the signification of the word seed, that the preacher of the Gospel went forth to sow seed, that is to sow true and false teachers, and some seed, that is some false teachers fell upon the way side, &c. which is non-sense.

Christ must
mean by Tares
and Wheat,
persons, not
doctrines, good
and ill.

Minus Celsus.

It is against the justice of God, that Hereticks, since they but simply erre, and are innocent, holy, and so feare God, that they had rather suffer torment and burning quicke, and are *commiseratione digni* (as say the Belgick Arminians, Celsus, and other Libertines) should be for meer innocency and godlinesse gathered by the Angels, in the harvest of the world, and casten into the fire and furnace of everlasting vengeance: I grant out of imitation of the fathers, and particularly of *Augustine*, who extracted his opinion touching hereticks, and the coercing of them: *Dizines* use this expression, *bereseon xizania*, tares of heresie, but aluding to, rather then expounding the parable.

Celsus fol. 52. 53. Magistrates correcting faults, doe not purge the Church of tares, but punish the hainous crimes of wicked men, and though ill doers repent and confesse their error, yet the Magistrates doe punish, but if hereticks abjure their false doctrine, the Magistrate pardons them.

Answe. Nor do we expound the field to be the Church, with Celsus, but like better to follow our Saviour who expoundeth it to be the world, and so the Magistrates punisheth societies, pag: 242. *Ex lib. Galvan interpretat. lib. viii. cap. 3.*

2 Nor is it inconvenient that the Churches nurse-father purge the Church in a politick way, as his place may bear.

3 It is true, some crimes as murder, the Magistrates punish with death, and is to accept of no satisfaction, Num. 35. 30, 31. because the taking away life, is among things that cannot be repaired, but it is not universally true in all cases, that the Magistrate is not to forgive, if the guilty man repent. And though we could not determin that case of conscience, whether the Magistrate should punish a blasphemer and a false teacher if he repent, yet it follows not that he should not be punished who willfully goes on. And the reason why hereticks repenting, are to be pardoned by the Magistrates, is, because obstinacious persisting in an heresie, makes a man an heretick punishable by death, but if a blasphemer have perverted many soules, and have presumptuously dishonoured the Majesty of God, to me, it is a question if the Magistrate ought to pardon him, and

thought.

Whether false teachers if they repent must be spared, or because they may repent.

though he be not put to death, it is sure he ought by the Magistrate to be punished, which is the thing we prove now.

Celsus, Tares may be turned into wheat, and converted; if the man be killed hee is gone and past recovery. Hereticks doo but ill, but good to the wheate, hee lives, saith *Augustine*, that either hee may repent, or that a good man may be exercised by him. Some say, variety of opinions in Religion are expressions of divine wisdom.

Minus Celsus
fo. 53.

Zizania,

Triticum non nocet sed profuit.

Augustin, Om-

nis malum, au-

ideo vitum ut

corrigatur, aut,

ut per eum bonum

concreascatur.

Ans. A murderer may be converted, as well as a heretick, and is nearer conversion then a man of a corrupt mind, and a heretick that is to be rejected, and no more taught and admonished, as concerning the faith, he is reprobate, *Tit. 3. 10. 1 Tim. 3. 5.*

2 Nor doth hee good to a beleever, but as a gangrene and a pest to a wholesome body.

3 And if hee doe Good, and be an expression of the wisdom of God by being an heretick, why is he as chaffe taken in unquenchable fire? as *Libertines* expound the Parable.

4 If he should live that he may exercise the faith and patience of the Saints, then should not the Kings of the earth burne the flesh of the whore, nor the Magistrate take vengeance on murderers, for the faith and patience of the Saints is seen in their oppressions, but no thanks to oppressors if hereticks must not be killed, why did *Muncer*, *Bebold* and our *Anabaptists* now in armes and having no enemy, kill all the godly, because they judge them wicked, should they not be letten grow till the last harvest also?

CHAP. XXI.

Of the Samaritans, and of no compelling of Heathens. How the Covenant bindeth us.

Libertines alledge, *Luke 9. 51, 52, 53. &c.* When Christ by a village of the Samaritans, was rejected and denied lodging, *James* and *John* say, Lord, wilt thou that we command fire to come downe from heauen, and consume them, even as *Ellas* did? But Christ rebuked them and said, yee know not what manner of Spirit yee

are as far the Son of man is, not come to destroy mens lives, but to save them. Then are we to spare the lives of those that refuse the true and sound doctrine of the Gospel, yea who oppugne it, and to acknowledge them; Celsus saith, this example is not proposed to compare the Samaritans with hereticks; or the Apostles with the Ministers and the Magistrates; but that the benigne and meek engine of Christ, in matters of Religion, may be cleare, and that we should abhorre cruelty, in matters of Religion, for if the Apostles had moved the same question touching heretickes at that time, Christ would have given the same answer. The Holland Arminians say, if Christ suffered not his Disciples to conceive a desire of revenge from heaven from the only love and zeale of Religion against the Samaritans that denyed lodging to him, farre lesse must we beleieve that he will suffer, that in matters of Religion, far meere conscience any manifest violence should be exercised; for Christ saith, the spirit that leads you is raging, vebement, fiery, the spirit of my Disciples is not so. 2. Your spirit seeks to destroy lives; out of a zeale for Religion, the Spirit of the Son of man is for saving, not for destroying of mens lives. And this generall answer of Christ forbids all cruelty in the matters of Religion, saith Celsus.

Adimus Celsus
de hereticis
c. 24.

Romonstrances
Belg. cl. Apol. c.
24. p. 279.

Ans. First, the Libertines must prove from this, that the Disciples made Religion the quarrell, why they would have the Samaritans burnt, and not an inhumane fact of denying against the Law of nature, an act of hospitality to strangers; and that because of the envy between the Jews and Samaritans, Christ seeming to grace Jerusalem, with his presence, then the Samaritans have had a high esteem of Christ, &c were offended that some body a Prophet should visit their hatefull enemies, this was an act of envy, rather then an heterodoxy in the faith, or opposing the doctrine of the Gospel.

The not burning of the Samaritans doth prove nothing for the immunity of hereticks from the sword.

2. The Samaritans were yet in their Idolatry and utterly ignorant of the Gospel; now we had never a question with Libertines, whether the first thing to be done to such as will not admit Christ or his messengers within their houses; & for the first act of refusing to hear the Gospel, before they be instructed, we are to call for the Magistrates sword to kill them, or for fire from heaven to destroy them; we think no, we should thinke this no way of God to convert them (we plainly say) It is not lawfull to us to goe with fire and sword, to force the Indians, Samaritans, or any heathens to embrace

How farre wee
may compell
other Nations
or heathen to
imbrace the
true faith.

the Christian faith, the weapons of our warfare are not carnall, if they be within our power, we may restraine them, 1. From spreading their blasphemies to hurt and seduce the soules of the people of God. 2. We may hinder them from reproaching God or his son Christ in the hearing of the people of God, as David fought against Goliath, who blasphemed the living God. If they do Nationall injuries, and acts of hostility, we may raise armes against them, and in these warres in case of subduing, we may intend the propagating of the Gospel to them, as the Master is to command and teach his servants, Gen. 18. 18. Deut. 6. 6, 7. so the victors having made the subdued people their servants, doe now acquire some masterly power over them to see them instructed in the knowledge of the true God. Nor is the intention of overcoming in a lawfull warre, the more unlawfull, but rather more spiritualized by the necessity of a spirituall intention to doe good to their soules, whether wee may by force take their children from them, and train them up in the Christian Religion, is disputable, since their condition of being subdued demittes them not of the naturall relation of fathers to sones, or because in so robbing them of their children, we should but spoyle them of the actuall abuse of that paternall right, which is now conveyed to ranne in a right channell, to traine up young ones in a right way, whereas their parents would imploy it to a wrong end, it would seeme no violence to the soules of young ones, since nothing is done, but by gracious education and instruction. 2. If they joine with us in one Religious Covenant, and we sweare with our lives and goods to defend one another, we may cause them stand to the oath of God they were under. As compelled not onely Judah but those of Israel that fell in to him, to stand to the oath, for the Covenant, when it is mutuall, giveth a reciprocation of Rights to each Kingdome over the other, for if he that makes a promise to another, much more he that sweares a Covenant to another, makes over a right to the other, to plead for the fulfilling thereof, *unius qui promittit facit jus alteri, cui est facta promissio, ad requirendam promissae implementationem.* This is cleare in the Kings covenanting at his coronation with his people, and the

the people with the King, in the compacts between the master and the hired servane, between two merchants; if this were not, the nerves of all societies, and lawfull confederations between man and man, nation and nation should bee broken. 2. *Omne promissum cadit in debitum*, promise becomes debt, and so doth a Covenant.

But before I say more of compulsion of *beacons*, that are without. A word to the wise of forcing within, and of the Covenant, endeavouring of uniformity, not the Prelaticall in Ceremonies and canonicall obedience, which *Familists* impute to the Covenant, but Scripturall uniformity in the same faith and forme of wholesome words, and externall worship and ordering of it, which is not indifferent, as *Libertines* and *Familists*, who in this are bretheren against Presbyterians, the Authors of their breathing in England, (but we intended good to men, not to sects) endeavouring of nearest uniformity in the three Kingdomes, which we did sweare is contrary to actuall tollerating of all sects and Religions, but the Sectaries endeavour the latter, and have compassed it, *ergo*, the Sectaries are gone contrary to their Oath and Covenant. The Proposition is evident setting up of all sects and Religions by a Law-tolleration, is an endeavouring, yea and actuall erecting of the widest multifor- mity that is, *Yea but the Ordinance provides against Antitrinitarians, Socinians, Papists.*

Ans. There is no provision against them, *Papists* will say *Amen* to-tollerate them.

2. There is no provision made to try Socinians and Papists whether they be such or no, but the old way of trying them by the Law removed, and no new one established, then are they the same way tollerated, that the *Familists*, *Antinomians*, *Adiminians*, *Libertines*, *Enthysasts*, *Antiscripturists*, *Sceptists*, *Seekers*, are tollerated, who all will acquiesce to the Ordinance, as I conceive, and within these few yeares would have rejoiced at lesse then the halfe of it.

A certaine Author hath written a Treatise called *Ancient bonds*, in which there is little antiquity, lesse variety, no impartiality, much ignorance, for he neither doth nor can so much as state the question. And he saith 1. *We are to evide-*

Of the Covenants obliging of us to the religious observance thereof.

Ancient bonds
c. 10. sect. 3. p.
67. 68.

The word of
God as it is in
every mans
conscience no
rule of Refor-
mation in the
Covenant.

usur Reformation of Religion in the three Kingdomes not simply, but according to the word of God, the only patterne and regulation of the best Reformed Churches, and of us, we clip the Covenant of these words.

Ans^r. The word of God (say the Familists in their Petition to King James an. 1604.) as we understand it. So as Libertines understand it, and according to their conscience; so the *Jewes* would swear to endeavour a Reformation according to the word of God in the Old Testament, as they understand it, and the *Papists* according to the word of God, as they understand it, to written and not written, and will the Author dare to looke God or men in the face and say the words, according to the word of God, is according as every Covenantanter understands the word of God, the Prelaticall man, the Socinian, Arrian, Familist, Antinomian, Seeker, Separatist, Antiscripturist, Antitrinitarian, Arian? for all these did take the Covenant (if we speake de genere singularum) or did those that took the Covenant speak or meane that toleration of all these Sects and Reformation, and nearest uniformity can consist, or that he, and all these had this sense under-hand of these words (according to the word of God) that is, as Socinians, Libertines, Familists, Antinomians, &c. expound the word of God? If so, we must justifie the Jesuits equivocation, and their oaths with mentall reservation, for the sense of Prelaticall men, and of those that goe for Heretickes and Schismatickes now as then; to wit, Socinians, Libertines, Arrians, Familists, and the rest were knowne Heretickes, and Schismatickes, and their Socinian, Arrian, Familistick, &c. sense of the word of God, was excluded in the second Article of the Covenant in these words, *We shall endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, &c.* by this Jesuiticall sense, we all swear we shall endeavour to be perjured, and to reforme each mans Religion according to his owne sense of the word; and whereas in former times it was beleeved that Christ was God-man. We Familists swear to reforme Religion in the three Kingdomes in that part, and to teach and professe, that every Saint is so Godded, and Christed, that there is as much of the fulnesse of the Godhead dwelling in every Saint as in Christ; so that there be as many Saints,

The equivoca-
tion of Secta-
ries in swea-
ring the Cove-
nant.

as many Christs, and as many Gods manifested in the flesh, as there be Saints, for since liberty of conscience was then not professed, and was a point holden by no Reformed Church, yea not by the Church of New England, the best Reformed Church (as this man saith) but detested by all, it was presupposed that the true sense of the word of God was against it, and Independents who then did swear the Covenant knew our minde, and did swear the preservation of the Reformed Religion in the Church of Scotland in doctrine, worship and discipline against the common enemy, and they knew Presbyteriall Government approves both of the censures of the Church and of the Magistrates sword against heretickes, and therefore *Turkes* and *Pagans* would never have sworne a Covenant to endeavour uniformity in one Religion according to the word of God, and after petition the Parliament to set up in England the widest multiformity that Sathan can devise, and say they have sworne to endeavour the nearest uniformity in Religion, and yet to preach and print, and endeavour by the same Covenant, and the word of God the rule of sworne Reformation, the widest multiformity, and that the Lord should be one, and his name one in both Kingdomes, and yet that the Lord be two, or ten, and his name, that is, the maners and kinds of Religions be two and twenty, that Gods name may be divided amongst *Socinians*, *Airrians*, *Familists*, *Antinomians*, *Anabaptists*, *Seekers*, *Amiscripturists*, *Libertines*, *Scepticks*, *Enthusiasts*, *Brownists*, *Independents*: this is worse then a Popish implicit faith, which we disclaim.

The other thing (saith he) left out, which yet referres to all, The Covenant is, that hee that swears shall by all lawfull wayes and meanes, and according to his place and calling endeavour to performe the Covenant, v. 13. to bring the Churches to uniformity, and to extirpate heresie: As for instance, it is the godly Magistrates duty, their place and calling, to send forth Ministers to the darke places of the land, and to set up lights to guide mens feet into the wayes of truth and peace, and reclaime them from errors: and he cannot be urged upon his calling to punish or compell gainsayers. And the Minister is to doe it in his place by exhorting, rebuking, instructing, but he is to goe no further, he is not to deliver men up to judge, and be an executioner.

Ans. The words by all lawfull meanes and wayes, which

The Author of the Antient bonds an ignorant prevocator in the Covenant.

this man puts in *Italian letters*, and says are left out by the Authour, whom he refutes, may soon be left out, for they were never in the Covenant. The man will defend the Covenant, and apparently hath sworne it, but I thinke he hath scarce read it, for these words are not in the Covenant, let him read againe. *Turpe est doctori cum culpa redarnit ipsum.*

2 He sweares to bring the Churches to nearest uniformity according to his place, but when this man defends the tolleration of all the sects in England, *Socinians, Arians, Familists*, for he writing anno 1645 when above twenty sundry Religions in England came to the streets, he excepts not one in all his Treatise, but calls them all the godly party, *Saints, Brethren*, the Godly, and ownes them so, in his preface and whole booke. He must grant there is no uniformity in faith, discipline, worship, by the word of God, for if all these be *Saints, Godly, and holy Brethren*, they have all one faith, and are saved, but let him tell me, by the next, if he can answer, whether there is a nearest, or any uniformity in faith, worship and government, betweene *Presbyterians and Socinians, Familists, Antinomians, and Seekers*, yet this man sweares to indeavour the nearest conjunction and uniformity amongst all the Saints who are to be tolerated, but let him say, if he hath, in this case ingenuity or learning, what nearest uniformity hee knowes amongst all these, whether the Covenant should not oblige a *Libertine* to indeavour the widest contrariety and deformity of religions amongst these, and to plead for forbearance of them all as he expoundeth it.

3 But wee are (saith he) to indeavour by all lawfull meanes and wayes, the nearest uniformity among the Churches, and the onely lawfull way, as he thinks is not by force, but by rebuking, instructing, exhorting, and by no weapons, but onely by the word of God. But since this Authour and all the Nation of *Libertines* goe upon this principle, Religion is not to be compelled by force, for we are not infallible, and those whom we force as hereticks may be no hereticks, for ought we know, but as sound in the faith as our selves. Then we have no faith, nor any well-grounded perswasion of the word of God, to refute them by the word; and we refute them not of faith, but sinfully

and erroneously, for they may be as sound in the faith, as we our selves, for ought wee know, and this is a strong argument against morall wayes of gaining hereticks by the power of the word, for if they may be sound in the faith, and we the hereticks, though we refute them by the word, we may be perverting the right wayes of God, and fight against Christ, as *Elimus*; for *Elimus* onely by morall wayes, not by force or violence laboured to pervert the faith of *Sergius Paulus*, and it is not apparent that *Elimus* was perswaded in his conscience, that the Gospel *Paul* preached was the truth of God, and so by no meanes, lawfull or unlawfull, by force, or by the word of God, are we to indeavour uniformity, for our indeavouring is not of faith, nor from the real grounds of the word, but from uncore opinions and conjectures, for it may be (say Libertines) that all those whom we refuse as hereticks, be sound in the faith, and we, not they the hereticks, and those whom we refute, are as much obliged in faith to refute us, as we to refute them. So I see not how Libertines can use so much as morall compelling of Hereticks. For 1. They cannot compel them with the sword to forsake their heresies, because the sword bearer being fallible knoweth them not to be heresies, they may be necessary truths for him. Ergo, because the Pastor is no more infallible then the Magistrate, the Pastor with certainty of faith cannot say, thus saith the Lord. *Pezebel* is a false Prophetesse, *Hymeneus* and *Philetus* depart from the faith, for *Pezebel*, *Hymeneus* and *Philetus* may be sound in the faith, and this Pastor, who refuteth them, the false heretick, for there is no peremptory and imposing decision of any of these, till the last judgement, since now the infallible Prophets and Apostles are dead. 2. Upon this ground, yee cannot excommunicate any as a heretick after twice admonishing him of his heresie, for ye have no faith, nor divine certainty, it is an heresie that he holdeth, it may be you who admonish him are the heretick: only upon opinion you admonish him. 3. You cannot rebuke any Heretick sharply, that bee may be sound in the faith, for you are not infallible in the bestowing of the lashings of your tongue on a heretick, more then the Magistrate in beating him with the sword, and your rebuking

At morall compelling of hereticks, and refuting of false teachers by the word, is as unlawfull as compulsion by the sword, according to the principles of Libertines.

of him, may be heretical and unjust, and he the man sound in the faith. 4. Upon the same ground you cannot admonish and instruct him in faith. Nor, 5. Call the opinion of the Magistrates coercing of men with the sword for their conscience, a bloody tenet and persecution of the Saints. Nor, 6. Can you in faith refuse him lodging in your house, and all your 7. Saying in the pulpit, such a way of Familisme is a way of heresie, is not resolved in, thus saith the Lord, by such a preacher, but such a preacher so thinketh, possibly phancies, that the Lord saith such a way is heresie. And by the same reason what ever pastors preach, especially except it be two or three fundamentalls which all Christians, Papists, Socinians, Lutherans, Protestants, Familists, Arminians, Seekers, &c. Is but the dictates of their own conscience, and so they preach, so they beleeve, and so they professe not, because God so saith, but because their conscience so dictates to them. And here is the Libertines Creed, *Me thinks Christ died for sinners, the dead shall be raised, &c.* And so Libertines are very Papists in this, and resolve our faith into the testimony of men, the conjectures of the conscience.

p. 76. 69.

So he goes on; *Hee expounds uniformity and nearest conjunction, to be absolute conjunction and identitie. If we be agreed of the same Church Officers with the reformed Churches, and have cast out the old Usurpers, cashiered the Common-prayer booke, Ceremonies, Alters, Crucifixes (all which we have don by the Covenant) do we not save our Covenant, though we cast not our Churches into such Classicall provinciall, or nationall formes.*

The Magistrate
as the magi-
strate cannot
send ministers
but in a com-
plusory way.

Ans. Nor do we plead for absolute identitie in doctrine, and worship, but endeavour it we ought. But how I pray you doth the Magistrate (for that I had almost forgot) send Ministers to rebuke, exhort and reclaim men from their errors, but not compel gainsayers? The Magistrate, (I am sure) sent not Paul and Barnabas; it was not so from the beginning, in the Apostolick Church there were no Parliament-Administers. But it may be the Authour meanes a politicall civill sending of Ministers to extirpate heresies. But be it so, all Magistrall sending of Magistrates is a commanding of them by the sword in a compulsive way, that they goe preach against Familisme, Socinianisme, Arrianisme. But if so, good Sir re-

member your selfe, the Magistrate, as the Magistrate doth not request, and morally by the power of the sword (for he hath not any such spirituall armour, I conceive, for his warfare) intreat, and say, good Pastors, *I beseech you go preach against Del, Randal, Saltmarsh and other Familists, and extirpate their heresies*; private men so send Pastors, but as a Magistrate he must say, *I command you goe preach against these heresies, under the paine of bearing the vengeance of my sword*, now if the Pastors reply, *Good Master Judge, we cannot doe that, for we think Familisme a new glorious discovery of spirit, and Mr. Saltmarsh hath beaten out of the Scriptures, new sparkles of glory and flowings of free grace, Familisme is no heresie*. If the Magistrate notwithstanding by his place and calling send these, and command them to goe and extirpate Familisme, doth he not compell the consciences of these pastors he sends? what doe ye then talke of no compelling? for what ever the Magistrate by his place doth command which is lawfull, if Ministers or any other refuse to obey, he may use the sword against them. Ye cannot say, if it be a matter of conscience he cannot compell them to doe it by his place: then (say I) by his place hee cannot command them neither. Beside that, this answer is, directly against the words of the Covenant, if every man in like manner. Art. 2. *Be to endeavour the extirpation of Popery, Prelacy, Heresie and Schisme, in his severall places and callings, as the Author saith, this referres to the whole obligation of each person respectively*. Then is the Magistrate according to his place and calling, which is to beare the sword, to compell with the sword, the extirpation of Popery, Prelacy, Heresie and Schisme, and what hath the Author gained by this glosse, which I conceive is the true glosse except he mean the Magistrate, as the Magistrate should lay aside his sword and fall to prayers, requests, obtestations, that hereticks would lay aside their errours and preach sound doctrine, but now he doth so pray and request, not according to his place, as a Magistrate, but according to his vocation as a Saint and a Christian, which yet crosses the Covenant, and makes the Parliament not as the supream Court of Judges to take the Covenant, but as so many private Christians.

2 If so, the Judges are not in their respective places to

take the Covenant, nor endeavour the extirpation of heresie, because that is against the word of God, but then by what authority or calling did the Parliament cast out old *Usurpers, the Prelates, cast the Service booke, Ceremonies, Altars and Crucifixes*? Either as a Parliament, and so by the sword: is not here yet the Prelates consciences squeezed to the blood? is not here highest violence done to the consciences of high altar men and adorers of crucifixes? Why to them more then to *Familiars*? But if this was done by request, and words of butter and oyl from the Parliament and Committee-men, then are Ordinances of Parliament but meer requests to the Subjects. But it is *protestatio contraria factio*.

p. 69. 70.

He addeth, if these words (*we shall endeavour the extirpation of Schisme, and whatsoever shal be found contrary to sound doctrine, &c.*) be levelled onely against the Congregational men, it was not faire to draw them into a Covenant to destroy themselves. Its disservice to the State, to spoyle the State of so many Godly and brave men, and seems to be but the birth of that challenge against these men (*to bee the Sanballats and Tobias of this present worke*) and is the highest breach of love.

Ans. It is apparent the Congregationall men he meaneth are the Independents, who would have their Churches gathered out of true Churches. Who will not be called Schismaticks, as if *ensis and gladius* were not one thing, then this Author levelled these words against Presbyterians, as the Schismaticks, for where ever one Church is rent from another true Church, one of the two is the Schismatick Church; sure but the Author will not have Independents the Schismaticks, then was it faire to levell these words in the Covenant against Presbyterians, and draw them in a Covenant to destroy both their soule and body?

2 The Congregationall men were not drawne; but they came to another Kingdome with faire words to draw Presbyterians in a Covenant, and said, and swore to indeavour uniformity, and yet practise this day multiformity of Religions and have put to the saile, the blood of many gallant men in Scotland, that so they may buy with their lives, airsd Liberty of Conscience. But will it not be bitterneesse in the end?

How Independents were inspired by Presbyterians to take the Covenant as the lying Author saith.

3. The Author hints at a story that fell out in the Assembly of Divines where I was witnesse, Mr. Phi. Nye having sworn to endeavour the preservation of Presbyterian government in the Covenant, was pleased in the face of the Assembly in the hearing of that renowned Generall of England, for the time, the Earle of Essex, and many other honourable and noble persons, to declaime against Presbyteriall government, as formidable to States and free Kingdomes, as of old some called Jerusalem the rebellious City, and the Prelates the same way burdened the Generall Assembly of the Church of Scotland, but Mr. Alexander Henderson, a man for piety, learning, prudence and singular moderation, from zeale, not from the spirit of gall and wormewood, as the Authour slanderously speaketh, said they were the words of Tobiah and Sanballat, to hinder the worke of Reformation; now whether that worthy man spake what hath now come to passe, let the godly Divines of the Assembly be judge.

4. We know no service to the State done by these men, but that they set up with the sword all the blasphemous and hereticall Sects and Religions that Th. Muncer or John of Leydon phancied contrary to the oath of God, for they all professed they were for the Covenant, many of them did sweare it, with what conscience to performe, let Crumwel and others speake, God will not be mocked, which is such disservice to the State of England as cannot but draw downe from heaven the vengeance of the Lord, and the vengeance of his Temple upon the land; or was it fair when the Congregationall men did hide their conclusion of liberty of conscience, would keepe that intended Idoll in the bottome of their heart, and joyne in Covenant with Presbyterians, and sweare against multiformity of Religions in words, known to be contrary to the sense of those who drew up the Covenant, contrary to sense and reason, and the same words of the Covenant, and now obtrude on us multiformity for uniformity.

5. The Authour insinuates as much, as not to give them liberty of conscience, as a reward of their valorous fighting; is disservice to the State. But ingenuous workmen speake of their wages, before they ingage in the work, but to keepe

Pag. 70, 71.

up any word of liberty of conscience untill the worke be ended, and it come to disbanding, is no fair bargaining, but rather in plaine English, either sell to us Law, Liberties, Religion, and give them to us beside our arrears, or we must be a perpetuall standing Army to governe England; and manage Religion with the sword, and to set up all Religions, and destroy the Covenant and the Protestant faith; and live upon the sweat of other mens browes.

The Covenant with a faire interpretation may be urged against Presbyterians; and for the Congregationall way, as well as otherwise. The Covenant binds no man, nor number of men to State or Church for their parts respectively, to any paterne or degree of Reformation, conformity or uniformity with other Churches, but what shall sit factorily to them and each of their consciences, appeare to be according to the word of God; and such a Reformation doe the Congregationall men desire, pray, preach, endeavour for and after, in the pursuance of the Covenant, as if there had beene no such outward Covenant obliging them, would yee have men driven in droves to the Sacrament still, and the pretious and the vile mixed? and Idol-shepherds suffered? and Bishops Courts, and Consistories continued? had these beene beaten downe, had not we under God, as a forlorne hope first given them battell? how can ye say, we hinder Reformation? when we are for a further and purer Reformation (your selves being iudges) you would sit down on this side Jordan, we would advance? Sit you quiet, if you will not helpe us, as we helped you.

Answ. When you of the Congregationall way; that is, of the Churchway (for none are Churches but you, we are excommunicated, and all else but your selves) did sweare to endeavour the preservation of the Reformed Religion in the Church of Scotland in doctrine, worship, discipline, and government; which to your consciences, and all the Reformed Churches is Presbyterian, can the Covenant be turned against Presbyterians, as well as against you?

2. You write and preach that the government Presbyterian, is Popish, Antichristian, more tyrannicall then that of Babel, of Egypt, so all your way, and particularly Mr. Burton in his Conformities deformity, and your Independents in the Assembly, yet you did sweare to endeavour its preservation, and all the Independents in both Houses spake against it as tyrannicall, and have voted to clog it with *Erastianisme*, I would

be-

believe *Eraftus*, if he had sworne to endeavour the preservation of it, better then your oath. I think *Pagans* would not sweare to endeavbur the preservation of any religious way which with tongue, pen, lawes, and sword, they endeavour to undoe and extirpate; see if distinctions will defend it against the common enemy, and whether these words, according to the word of God expounded by you, will save you from the quarrell and wrath of God for a broken Covenant? *Pass* over the *Isles*, and goe to *Turkey*, to *America*, and see if such a thing as this hath been?

How Independents sware to defend the Presbyterian government, & with tongue, pen, sword, cry out at it, as Tyrannicall, Antichristian, and Popish.

2. *The Covenant bindes no man (saith he) to any degree of Reformation, but what shall satisfactorily appeare to each mans conscience to be according to the word of God.* 1. Then the Reformed Religion in *Scotland*, in doctrine, worship, and government according to the word of God, appeared once satisfactorily to your conscience to be according to the word of God; for you tooke the Covenant, yet ye say it is Antichristian, it drives men in droves to the Sacrament, it is the *Bishops Courts* and *Consistories* continued. But yee did sweare to endeavour the preservation of their Reformed Religion according to the word of God the onely rule. But if it was sworne to as the Reformed Religion, was it not according to the word of God? is it reformed, and not according to the word of God? or was these words according to the word of God? A condition, insinuating what is in the doctrine and discipline of the Reformed Religion of that Church? not according to the word of God, to that you did not sweare. But so if the *Turke* should come and wage warre against *Papists* for their Religion, and a heathen people that maintaints there bee more Gods then one, and that the Old Testament is not the word of God, should raise Armes against the *Jewes*, you might as well swear you should defend the doctrine of the Church of *Rome*, and the Religion of the *Jewes* against the *Turke*, and those heathen people according to the word of God; for sure these fundamentalls that *Jewes* and *Papists* hold in doctrine are according to the word of God, and so you did swear no otherwise to defend the Reformed Religion of the Church of *Scotland* then that of the Church of *England*; before these troubles arose for that ye swore to defend in so far as it agrees with

the word of God, yea so ye did sweare to defend any Religion of any Nation you never heard of, according to the word of God, if you say, But we knew the Reformed Religion of the Church of Scotland, therefore ye might sweare to it, but yee know not all the Religions of any Nation you never heard of. But if so, then yee knew the Reformed Religion of Scotland to be according to the word of God, then it appeared satisfactorily to your conscience so to be. But did their fundamentalls against Familists, Antiscripturists, Socinians, Arrians, so appeare to your conscience to be according to the word of God, and their Antichristian and tyrannicall Presbyteries, that are but, as you say, Episcopall Courts and Consistories appear to be so, and that satisfactorily to your consciences? if so, why judge ye Familists, Socinians, such as deny the Trinity, and such as make all the Saints to be Christ, and Godded with the indwelling fulnesse of God, to be Gods manifested in the flesh, to be Saints, brethren, the godly party to be indulged? then you must question the fundamentalls of the doctrine of Scotland, and they did not satisfactorily appeare to your conscience to be according to the word of God. And why did you simply without any limitation sweare to endeavour the preservation of the Reformed Religion? you should have said, truly Reformed Religion of the Church of Scotland, and why did you sweare simply to the doctrine, worship, discipline and government of the Church according to the word of God? when yee knew then, as now, their government was Antichristian, and not according to the word of God? and their doctrine even in fundamentalls not so sure but Socinians, Arrians, and the Saints your brethren the Familists may hold the contrary, and bee tolerated as Saints, and their doctrine, though opposite in fundamentalls to ours, may be as satisfactorily truths to your conscience as ours of *Straitness*. Confesse and glorifie God, you sweare the Covenant in a Jesuiticall reserved sense, kept up in your minde, as you insinuate pag. 66, 67. and such as the words cannot beare.

Libertines
make consci-
ence, not the
word of God
their rule.

3. There is here a new Tricke put on the Covenant, it
brides to no truth but what shall appeare satisfactorily to the conscience
of each sweare to be according to the word of God. If a Merchant

promise and swear to a simple man to give him for such wares an hundred pounds, he gives him but an hundred pounds Scotch, whereas the wares are to the man as dear as an hundred pounds Starling, is the Merchant absolved of his oath and promise, if he pay him but an hundred pounds Scotch? and say, it appeares satisfactorily to my Antinomian conscience the wares are of no more value then a hundred pound Scotch, and my oath and promise obligeth me to no more then (satisfactorily appeares to my conscience the onely rule of my obligation, to be according to equity and justice, and so you are fully paid with an hundred pounds Scotch.

So this Authour absolves us from all oaths and covenants, though we sweare not to kill a captive taken in warre, and sweare to adhere to the fundamentalls that there is one God, Christ is the one onely Mediator, God and man, consubstantiall with the father, yet if after you have talked with Saltmarsh, or put your faith in the power of the sophismes of a cunning Jesuit, he makes it satisfactorily appeare to your conscience that it is according to the word of God that the captive he killed, he is a murderer, and there be as many Mediators, as there be Saints in heaven, and as many Christs Godded with the fulnesse of the Godhead, as there be Saints of the family of love, and so your oath to your fundamentalls obligeth you not, and you are guilty of no perjury though first you sware to the necessary truths of God, and now ye turne apostate from both faith and oath. Libertines use such a magick in your erroneous conscience that it is your onely rule, and displaceth the Law of nature from all obligation, or the word of God the onely rule of faith and manners, you are tyed no longer by the oath of God, then your weather-cock-conscience, with this new Moon, hath caught a new light, you are as if there had been no such outward Covenant obliging you, take it upon the word of this Gamaliel, dormii serui in uraque aurem. But though it be true nothing doth oblige, but it must appeare to be according to the word of God, that it may oblige in the right and due manner and way, yet it is most false that it obligeth, as it shall appear, or quatenus, because it doth appear to the conscience to be the word of God, for a quatenus ad omne valet consequentia. Then every thing obligeth, as it appears to be the word of God to the

So Remonstrantes in vindictis Apol. l. 2. c. 6.

135, 136. neminem, postquam accepit decretum, (his Author, postquam accepit iuramentum) teneo illo diutius, quam ea lege quaenus & quamdiu ipse in conscientia sua iudicat illud esse verum.

How appearing to the conscience makes not the word of God to be the obliging rule, but onely as touching the right and due manner of being obliged thereby.

conscience most erroneous; then are some obliged to murder the innocent Apostles; for it appears satisfactorily to their conscience to be the word of God, and service to God so to doe, *Job. 16. 1.* and some are obliged to sacrifice their sons to God, though they did vow and covenant the contrary in Baptisme, for it appears satisfactorily to their conscience, it is according to the example of Abraham, to offer their sonnes to God, except God from heaven forbid them as he did Abraham.

5. To Libertines no Covenants nor Oaths of the most lawfull things layes on any; more obligation to performance, then if these Oaths had never been made, if the erroneous conscience gainsay.

6. You did know the discipline of the Church of Scotland debars not all from the Sacrament, except known unregenerate persons; yee knew their Consistories to be hateful to the common enemies, why then did you swear to defend them against the common enemy, since both to your conscience and the common enemy they are contrary to the word of God.

7. You durst not give the first battle to Bishops, Scotland gave it to them, when your Grandees were as low as shrubs, as feared as Harts,

8. You hinder Reformation, your Independents wrought with all their power, there should be no Assembly, and that no old non-conformists, such as sound and learned Mr. Ruthbards, gracious and zealous Mr. Ash, and others, to bee members thereof; and would rather have had Prelaticall Conformists in the Assembly then they. You joyne with all the Sectaries, who are against Covenant, Government, Confession of faith, and Directory of worship, retarded the proceedings of the Assembly; we heard often in Scotland, you wished Prelacie were gone, if ye knew what to put in its place, as if no Government known to you could fit England but Prelacy; and that of the Reformed Churches were not so good.

9. You would goe further on then we, and be over Jordan, but we had rather sit downe on this side of Jordan, as go over with you, for ye was not well over, when yee fet up at the Kings house Idolatrous bowing to Altars, and the abused Masse-booke, and Familists, Socinians, Antinomians, Sec-

kers,

kers, Arrians, preaching Souldiers, who teach as many Saints, as many Christs and Gods manifested in the flesh, and when these perversers of the right wayes of God were silenced by a godly Preacher at London, they prayed woe with learning, it opposeth all the wayes of God; and is that a Reformation on the other side of Jordan, which sends out Apostles to preach that are as blinde as Moles in the principles of the single Catechisme, who know not whether there be one God, and one Mediator Christ, or millions of Gods and Christs, yet these are the onely anointed ones. It were good that such a Reformation were over Jordan, and millions of miles beyond America.

CHAP. XXII.

The pretended Liberty of Conscience is against the Nationall League and Covenant, and the Ordinances of the Parliament of England ingaged by Oath for a Reformation of Religion.

A Midst our greatest feares, and the enlarged sorrowes of our heart, for the calamitous condition of our dear brethren in England, by reason of an unnaturall warre raised by a Prelaticall, popish and malignant party, tending to the destruction of the Kingdome, subversion of Religion, Lawes, and Liberties, we exceedingly rejoyced, when the Lord mighty in counsell, did lay in Stone the foundation of a hopefull building, and stirred up the spirits of the Honourable Houses of Parliament to declare to the Commissioners of the Generall Assembly of the Kirke of Scotland their sense of Church government, by Archbishops, Bishops, &c. to be dishonourable to God, by arrogating to themselves a prebeminence and power which he had not given, justly offensive to the Kingdome, a great impediment to the growth of Religion, and promising to remove the same, desired for the obtaining of an happy union with the Church of Scotland, and other Reformed Churches abroad, the Generall Assembly to send to the Assembly of Divines at Westminster, some godly and learned Divines of that Church, whereby a uniformity in forme of Church government might

Returne to the
Committ. of
the Gen. As-
semb. of Scot-
land, in 1642.
p. 5.

Returne of the
Parliament of
England to the
Com. p. 6.

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be obtained, and thereby a more easie passage made to the settling of one confession of faith, one Liturgie or Directory of publicke worship, and one Catechisme, in all the three Kingdomes, and when for our faithfullnesse to our brethren in sending an Army to England to helpe them, the enemy had wasted our land, and we were given for looke, and filled with the cup of astonishment, of waters of gall and wormewood, in our greatest midnight darknesse, it was to us the morning dawning of the flourishing condition of the Isle of Brittain, when we did reap first fruits of that blessed union of both Kingdomes by that Nationall Covenant with the Lord the most high, and of the three Kingdomes amongst themselves, never to bee forgotten, and when we received the *Directory for the publicke worship of God throughout the three Kingdomes*, passed in Ordinance of Parliament in each Kingdome.

ANNO 1644.

But now we are stricken with amazement exceedingly, when we reape no other fruis of our expence of blood, wa-
stition of our Kingdome, attendance on this Assembly four years, but in stead of the nearest uniformity of the Churches of God in the three Kingdomes, in Religion, Confession of faith, form of Church government, *Directory for worship and catechising*, a far more capacious and wide deformity in all these then there was before our taking of the Covenant, yea or since Christian Religion came first into this Island.

When we see a licentious colleration in one of the three Kingdomes of all formes and wayes of serving God established by Law, and no limitation nor bordering provided to hedge in the fleshly and lawlesse exorbitancies of men, whose apprehensions and phancies of the one onely true God in three distinct persons, and of his revealed will in his word, are now by nature valne, superstitious, Idolatrous, blasphemous, impure, and devilish, save onely a poore, narrow, and dubious circle of some few fundamentalls that may be, and are by men of corrupt mindes changed in lyes and blasphemies.

We therefore the Commissioners of the Kirk of Scotland according to the trust committed to us, are necessitated in the name of Jesus Christ the onely King and head of his Church, and at the commandment, and in the name of
this

the Kirke of *Scotland* to protest, and by these protests doe protest and declare against the said pretended tolleration as followeth.

1 Such liberty, is inconsistent with, and repugnant to the word of God, *Deut.* 13. 1, 2, 3. to ver. 12. *Rom.* 13. 1, 2, 3. compared with *Phih.* 3. 2. 2 *Joh.* 10. where false teachers are called evill doers, 10 *Ezra* 7. 23, 24, 25, 26, 27, 28. *Nehem.* 13. 15. 17. 21, 22. 25. 30. 2 *Chron.* 34. ver. 33, 2 *Chron.* 35. 12; 13. 16, 17. 2 *Kings* 23. 5, 6, 9, 20, 21. *Dan.* 3. 29. *Dan.* 6. 26. 1 *Tim.* 2. 2. *Revel.* 17. 12, 16, 17. *Zach.* 13. 1, 2, 3, 4, 5, 6. *Esey.* 49. 23. *Exod.* 20. 8, 9, 10, 11. *Levit.* 24. 26. *Deut.* 17. 2, 3, &c. *Exod.* 32. 26, 27, 28, 29. *Numb.* 25. 1, 2, 3, &c. *Deut.* 28. 18, 19, to ver. 22. *Joh.* 22. 10, 11, &c.

2 God severely avengeth and plagueth breach of Covenant, either with the Lord himselfe, or men. We therefore appeale to the righteous Judge of the whole earth whose dreadfull name is engaged in this Covenant.

Nor can wee imagine that this Covenant is temporary, for we swear to continue in this blessed union all the dayes of our life zealously and constantly. Nor hath the Lord instamped his divine Image of making just Lawes upon any somethetick power of the most free and Independent Kingdome on earth, so as the breach of lawfull promises, Covenants, Contracts, which are against the Law of God, of nature, of nations, should, or can be the subject matter of any somethetick power, for God gives no power to make unjust decrees.

The pretended liberty is contrary to the Nationall Covenant

The pretended liberty is against the Articles, matter, and ends of the Covenant, a Parliamentary power interposed for the not punishing of deformity as touching many Religions, must destroy the commanded nearest uniformity of the one only true Religion.

2 Nor can they defend the one onely reformed Religion of *Scotland* commanding the Magistrate, the Minister of God to use the sword against false teachers, who give liberty to all Religions.

3 Nor can the word of God bee our rule of Reformation, except this rule be one, and injoyne one only true Religion, and forbid tolleration of all others.

4. There can be no way so prevailing to promote, cherish and foment Heresie, and what is contrary to sound doctrine, as for publique authority by law to permit it, except wee would praize, and reward such fleshly wayes).

5. The Lord cannot be one, nor his name one in both Kingdoms, when by Law, multitudes of names, wayes and Religions are tollerated.

6. Many Religions suffered, must be contrary to the true religious liberty of Christian States and Churches, when men are licenced to professe slavery and bondage, to the efficacy and power of error to believe, profess, and disseminate lies and blasphemies in the name of the Lord.

7. Many false wayes of religions, doth in the Scripture argue a change of Gods, for these that are no Gods, which Heathens doe abhorre, Jer. 2. 9, 10, 11. and a multiplying of Gods, according to the number of each Sect and Societie, Jer. 2. 28. and a manifest countenancing of Scepticisme, of many Gods, and of no God, since then the Parliament not onely as Christian men, but as a Parliament, and as Magistrates have sworne the Covenant; they must sweare each one of them to defend his owne Religion, Familisme, Arianisme, Antinomianisme, which he beleeves to be the true religion, and that as a Magistrate with the sword of God, and so to oppose his fellow members with his Parliamentary power, how then can the Parliament command others, or ingage themselves to the Lord their God to indeavour the preservation of the one reformed Religion in Scotland; that we and our posterity may live in faith and love (for this is many faiths professedly different) and that the Lord may delight to dwell in the midst of us, and this is many Gods in the midst of us: and that we shall indeavour the extirpation of heresie, superstition, prophecie---and whatsoever shall be found contrary to sound doctrine? It is not every Parliament man, who by law, may be of any Religion, obliged by the oath of God to endeavour the extirpation of the true Protestant Religion, since to him who is a Familist and Antinomian, it is heresie and contrary to sound doctrine? Are not Papists though known Papists, to be Judges, and Members of Parliament? why should they be debarred for their Reli-

gion? and they must by this oath indeavour the extirpation of Heresies, and Hereticks, that is, of Protestants.

8 The foresaid licentiousnesse is contrary to the indeavour to preserve the *Rights, Liberties of Parliaments*, and *just power and granteesse of the Kings*, now both King, Parliaments, and all Rulers have the sword committed to them to defend the Church against Seducers, Wolves, Hereticks, false Teachers: and by the sword are to stand against the violation of mercy, righteousness, and the peace of humane societies; and so against such, as from meere grounds of conscience serve God in sacrificing their children to God, promiscuous use of wives, a part of the liberty wherewith Christ hath made us free, community of goods; robbing the just owners of their inheritances and possessions, because the word saith, *the meeke shall inherit the earth*; lying and denying of our Religion before men. For should the Magistrate kil the father whose only conscience, nothatred (which is the only essentiall ingredient, to make killing of our neighbour without lawfull authority, that murdering of our brother, which by the law of God and Man, is punishable with death, *Deut. 19. 11, 12, 13. c. 4. 42. c. 19. 4.* and the sword of the Magistrate) not any hatred (I say) or desire of revenge towards his sonne, whom he loves as tenderly as *Abraham* did *Isaack*, presseth out of meere religious obedience to God to offer his sonne to God in a sacrifice, he should not punish a murtherer, but offer violence to the conscience of his father; since the word of God condemneth this as false worship, not as murther, yea, as superstitions adding to the Word, and as wil-worship, *Deut. 4. 31, 32. Jer. 7. 30, 31.*

9 Divers Religions being contrary to Christ, and the one truth of the Gospell, of their owne nature raise fire and sword betweene, brethren, and the mother against the daughter in law, and must be a seminary of factions, and divisions, which is destructive to the unity in our Covenant *Micah 7. 5, 6. Math. 10. 34, 35. Luke 5. Verse 51, 52. Gen. 3. 16.*

10 By which it cannot be possible we should defend one another in this common cause of Religion, except a reconciliation,

ciliation be made betweene the seed of the woman and the serpent.

11 And many being of divers Religions, must need give themselves to a detestable indifferency and newtrality, as touching the Common cause of God. Since it cannot be the common cause of God, but of Sathan, and of forcing conscience by persecution to them. Many men, yea, its the cause of God to many, to hate and persecute the Gospell by this.

12 By which meanes every man may refile from this blessed union and conjunction, so far must he be from zealous and constant continuing therein all the dayes of his life, for Parliamentary authority frees them to imbrace any new Religion, contrary to the Protestant Religion.

13 And to what Church, Sect, or Religious Societie can the Christian Magistrate be a nurse-father by his office? Is it not to the one, onely true Church of Christ, that professeth the sound faith? certaine the Scripture saith, *as the sonnes of strangers shall build the wals of the true Church, so Kings shall minister unto her*, Esay 60. 10. And *she must sucke the breasts of Kings*, Esay 6. 16. which evinceth, that Kings, as Kings are by their Office to doe some princely and royall acts of justice and favour for the good of the true Church, and true Religion: then must either the King by Office be indifferent and newtrall to all other Religions and Sects, which must be inconsistent with his duty, as nurse-father to the Church, Esay 49. 23. whose part it is, that according to his place he take care that the children sucke not poyson for milke; or he must be newtrall to all Religions except to the onely true Religion, though he himselfe be an *Arrian*, or *Socinian*, or of opinion that all Religions are to be tolerated by the Christian Magistrate, in which regard, it would seeme, such are not capable to be Magistrates in a Christian Society.

14 Nor can the Magistrate promote Reformation against allers and impediments, No not heresie, which is a worke of the flesh; if both he may take, and give licence to all under him to profess what ever way shall seeme good to the dictates of an erronious conscience.

15. No Church can endeavour, according to our Covenant, for the power and purity of Religion, if any *Jezabel*, any that shall seduce and tempt the flocke or any of them to Idolatry, or abominable Heresies, or make defection to *Judaisme*, to *Familisme*, which denyeth, as the Antichrist doth, that Christ is come into the flesh, if they purge not out such leaven, and withdraw not from them, and deny not to them lodging, as the word of God teacheth us, *Revel. 2. 14. 20, 21, 22. Tit. 3. 10. Rom. 16. v. 17, 18. 2 Thess. 3. 14, 15. 2 Tim. 3. 1, 2, 3, 5, 6, 7, 8. Tit. 3. 10. 1 Cor. 5. 5, 6, 11, 12. 2 Joh. 10.*

16. Nor can we give a more publicke scandall and just offence to the best Reformed Churches, with whom we are to endeavour the nearest conjunction and uniformity in Religion, then to cry against both their doctrine and constant practise in that they teach a necessity of both Civill and Ecclesiasticall censures against *ravenous wolves who spare not the flocke*, and trespasse not, with *Elimeas the Sorcerer*, to pervert the right wayes of the Lord.

17. And we dare appeale to the consciences of our brethren in *England*, when we did willingly enter in the Covenant of God, to dye and live, sinke and swim, give our lives with, and for them in this common cause of God, if they did not conceive our downeright and ingenuous sense and meaning of the Covenant to be against all such pretended liberty of Conscience, for which cause sundry of them joyning with us as friends, yet did refuse to take the Covenant, or if by the liberties of the Kingdomes, or the true publicke liberty, or any like word, they did understand liberty: of professing *Socinianisme*, *Prelacy*, *Papery*, *Familisme*, *Heresse*, or any thing contrary to sound doctrine; or if they did beleve their brethren, who in the simplicity of their hearts did rather chuse to suffer affliction with the people of God, then injoy their owne pleasures and peace for a season, or that the honourable Houses had any such sense, when in the returne of the *Parliament of England*, p. 6, 7. in their Letters and Declarations, they invited us to joyn in Covenant to endeavour an uniformity of Doctrine, Worship, and Discipline with them, which sense, if any had, (for we shall beleve the honourable Houses, invited not us to ruin our selves, and the Reformed Religion

with any such argument) shall not the Lord search out such double equivocation, and juggling in the sacred Oath and Covenant of God? nor doth the word of God evidence to the consciences of men, that there be some few fundamentalls, in which *Arrians, Familists, Socinians, Seekers, Arianists, Anabaptists, &c.* agree, and that the Magistrate is to punish such as professe and teach false doctrine in these, but in all these other points that border with these fundamentalls, both magistrates and Church are to leave men to their owne conscience to waste and destroy soules as they thinke good, without any controule, except in such smooth rebukes as *Eli* gave to his sonnès, or exposing of the word of truth to mockery, after admonition an hereticke is not to be instructed at all by the word, nor doe we, by our doctrine more make the sword of the Magistrate a spirituall meanes as touching mens consciences, by which they are converted to the sound faith, as concerning the duties of the first Table and doctrine of the Gospel, because the Magistrate punisheth false teachers, then Libertines doe make it a spirituall way of converting soules from murthers, rapes, sodomies, robbery, lying, to a sound conversation, in matters of the second Table, who doe hold that the Magistrate beareth the sword for punishing of murtherers, adulterers, and such as faile against the second Table; for in either the sword hath no spirituall influence on the conscience, nor is it any thing an ordinance of God for converting of heretickes, but to hinder perverting of the right wayes of God, and for our externall right walking as touching the outward man in all the duties of both Tables, that we hurt not one another in civill societies.

Petition to the King, inviting him to returne to his Parliam. Declaration from the Parli. sent to the state of Scotland by mr. Pickyle 1642.

Petition to the King, 1643. Sept. 11.

This new liberty destroyes all that the Parliament hath done, said, suffered, for the Honourable Houses doe professe before the everliving God, the safety of Religion, Law, and liberties to be the chiefe end of all their counsells and resolutions; also that Scotland had lovingly invited them to a nearer and higher degree of union in matters of Religion and Church-government, which we (say they) most willingly embrace and intend to pursue. The Honourable Houses declare, they have for the just and necessary defence of the Protestant Religion, by their Majesties persons,

Crowne, &c. taken up Armes, and appointed and authorized Robert Earle of Essex to be Captaine Generall. The same was the end of the Kingdome of Scotland. Now can it be dreamed that the end of either Kingdomes, united by Covenant and compact in this warre, was to spend lives and fortunes, for liberty or licence to many Religions? or can any say but the intent of the Houses at that time was to oppose, never to countenance, and tollerate (as now professedly they do) Brownists, Anabaptists, Familists, Antinomians, Socinians, Arrians, Seekers, and Libertines, who are for all Religions? should not we have had bowells of iron, if in charity, wee had not beleevved our brethrens words, oaths, professions?

The Honourable Houses ingage the whole Kingdome of England to take the Covenant by their Commissioners in a Treaty betwixt the two Kingdomes, which Treaty was ratified in the Parliament of England, and both Kingdomes agree that no meanes was thought so expedient to accomplish and strengthen the union, as for both Nations to enter into a solemne League and Covenant, and a forme thereof drawne and presented to the Convention of Estates, and Generall Assembly of Scotland, and the two Houses of the Parliament of England, and hath accordingly bene done, and received their respective approbation, and

I. Proposition, It is agreed and concluded that the Covenant presented to the Convention of Estates and Generall Assembly of Scotland, and sent to both Houses of the Parliament of England to their brethren of Scotland, and allowed by the Committee of Estates, and Commissioners of the Generall Assembly be sworne and subscribed by both Kingdomes, as a most neare tie and conjunction betwixt them, for their mutuall defence, against the Papist and Prelaticall faction, and their adherents in both Kingdomes, and for pursuance of the ends exprest in the said Covenant.

II. That an Army (of the Kingdome of Scotland) shall be levied forthwith &c. Which Treaty is approved by each Parliament respectively, and by the Parliament of England, 1643. November. Now what ever power the Parliament of England hath in relation to England to alter, make and unmake Lawes as shall seem most fit to the wisdom of the Houses, yet they neither have nor can have power against the Law of nature and Nations, to alter, retract or breake their promise, agree-

Declaration of the Kingdome of Scotland when they came into England in their second expedition to joine in the cause for Religion and the Covenant.

Treaty betwene England and Scotland.

Ordinance of both Houses 1643.
Die Luna 18. Septem.
Approved by the Assembly of Divines at Westminster. 643 Septem. 15.

ment, faith, and contract made with another Kingdome, so that both Kingdomes binde their owne hands that they cannot but command the Covenant to be taken by each Kingdome, not by the Representative Kingdome or Parliament, onely but by the collective or diffusive body of both Kingdomes, in regard that the union is not between the Parliaments onely, but between the Kingdomes, nor can the Houses thinke it lawfull at that time to offer violence to the consciences of some, (which some now say is to force them to doe against the present judgement and light of conscience) and unlawfull at this time to presse others, for this is a Covenant (as one saith well) that is never to bee forgotten by us nor our posterity. -- And the parties ingaging in this League are three Kingdomes, famous for the knowledge and acknowledgement of Christ above all Kingdomes of the world, that this Covenant ties us to defend one another, beside the words thereof, the former Authour saith, God hath wisdom to discover, and strength to punish, if our hearts be not upright to our brethern in this matter. So do the Houses say, Our purpose is to confute with godly and learned Divines, that so we may not only remove governments by Archbishops, but likewise settle such a government as may be most agreeable to Gods holy word, most apt to procure and preserve the peace of the Church at home, and a happy union with the Church of Scotland, and other Reformed Churches abroad, and establish the same by Law, In the Treaty between the Kingdoms, an. 1642. the Scottish Army shall grant no tolleration for the Popish Religion.

The Honourable Houses must intend a quite other thing then pretended liberty, when they according as they are obliged by the Treaty of both Kingdomes passe an Ordinance that the Covenant be taken throughout the Kingdome of England, and Dominion of Wales, and their names to bee returned to the Houses, who shall refuse. And an Exhortation is framed by the Assembly fortaking the Covenant, which was approved by the Houses, and Printed by a speciall Ordinance, to wit, That no faithfull English heart be afraid to joine with our Brethren of all the three Kingdomes in this solemne League, as sometime the men of Israel (although under another King) did with the men of Judah at the invitation of Hezekiah, 2 Chro. 30. -- And as Ezra and Nehemiah, Ezra 10. Neh. 9. drew all the people into a Cove-

Mr. Phillip Nye his exhortation before he read the Covenant which was taken by the Parliament of England, and Assembly anno 1643. Dec. 28. at Margarets Church.

mr. Nye p. 20. Returne from the Parliament of England to the Commission of the Generall Assembly anno 1642.

Ordinance of Lords and Commons an. 1643. Feb. 2.

Ordinance of Parliam. 1643. Feb. 9.

nam without any special commission from the Persian Monarchs (then their Sovereignes) so to doe, albeit they were not free Subjects but Vassals. And the two Kingdoms joyntly declare that not onely Papists, and Popish Recusants, and Irish Rebels that are actually in Armes against the Parliament, shall looke for no favour, but be punished as Traytors, but also all Newtralisists, all the ignorant and simple that were seduced, or compelled to take Armes, all of the Scottish Nation mis-led through private respects, all dividers between the King and his Parliament, if they would expect pardon and favour, should speedily take the Covenant, and joyn heartily and really in the defence of this Cause. Nor can the examples of Ezra, Nehemiah and Hezekiah be good Divinity then, and bad now, or the plea of not forcing the conscience be then weak, but now strong, except wee dreame that Parliaments by a Nemothetick power can alter divine truthes; which wee are unwilling to beleieve of the Parliament of England.

Such a tolleration must thwart and crosse the professed sincere intentions of the Honourable Houses for uniformity and the advancement of true Religion, out of which there will also undoubtedly result, a most firme and stable union between the Kingdomes, and contrary to that proposed end of the Covenant, and of all our travels for Reformation, which the Assembly of Divines testified at the special command of the House of Commons assembled in Parliament to be aimed at by both Kingdomes in this defensive warre, in letters sent to the reformed Churches abroad in France, Helvetia, Geneva, Wallacia, &c. (what a letter most contridicent to that might they now write?) whereas this tolleration must be the sad scandalizing and sorrow of all Reformed Churches in the Christian world, the joy and triumph of Papists, the mocking and despising of the wayes of Christ, to Heathens within, to Atheists round about, the sadning of all the godly, the condemning of our former wayes, as acts of apostacy from God, and rebellion and disloyalty to our Prince.

The Houses also declare, if his Majesty had not denied his consent to a Bill for an Assembly of Divines, they had long since manifested to the world their utter dislike of Brownisme and Anabaptisme.

The Declaration of both Kingdomes an. no. 1642. p. 15. p. 7, 8, 9, 10

Declaration to the Gen. Assembly Aug. 1642.

Letters of the Assembly of Divines and commissionrs of the Church of Scotland, to the Belgik, French, Helvetian and other reformed Churches, an. 1644.

We endeavour (making the word our rule) the nearest conformity to the best reformed Churches and uniformity in all the Churches of the three Kingdomes.

Decla. after the battle of As Kenon.

Remon. of the Parle. As also, that it is farre from their desire and intentions to let loose the reines of Discipline and Church Government, and to let private persons, and particular Congregations take up what forme of worship they please, but doe hold it requisite there should be through the whole Realme, a conformity to that order which the law injaynes according to the word of God.

Decl. of the Parliament of Scotland, 642.
Nov. 7
Parliaments
Decla. given by their Commission. Aug. 1643.

We was invited, to bee instruments of a glorious Reformation for a nearer union in Church-government against the common enemy in the Cause of God.

Commission. papers to the convention of States in Scotland.
Ord. of Parl. 1644; Jan. 3.

The Commissioners of England say, the Parliament desires a nearer conjunction in forme of Church-government, Directory, Confession and Catechisme, and utter extirpation of Relatie the most effectuall and ready meanes, whereunto is now conceived to be the stricter union and league between the Nations, and our assistance of England by an Army.

Salm. Spark of glory p. 287.
292, 243, 244.
Del. ser. before the house of Commons, p. 78. 19. 22.

It rejoyced the hearts of the Godly in the three Kingdomes, when the Houses passed an Ordinance for the directory of publicke worship, to be used in all the three Kingdomes, and layed aside the booke of Common-prayers, and burdensome Ceremonies upon a resolution professed to the world, according to the Covenant to reforme Religion according to the word of God, and the example of the best reformed Churches, which was accordingly approved and ratified in the Parliament of Scotland, if wee then turne backe againe from that begunne uniformity, what doe wee also but pull downe and destroy what we have builded? Especially since uniformity, which we sweare to indeavour in our Covenant, is cryed downe by Familists, and Antinomians, and all externall worship and profession of Christ before men, as indifferent, and all Religion retrinched into onely things of the minde and heart, upon a dreame that the written word of God is not our rule obliging us, but an inward law in the mind beyond, all ordinances, must regulate us now under the Gospell.

Ordin. 1645.
Octo. 20.
Ordina. 1645.
march. 14.

The Honourable Houses in rules and directions for suspending from the Lords supper, enumerating most of the fundamentals, doe by divers Ordinances evidence they are by law to bee punished, who professe or teach contrary to these.

And in rules for tryng of Ministers before they be ordained.

dained (though thousands now are constant Preachers without any ordination at all) the Minister must be one that is able to defend the Orthodox doctrine contained in the Scriptures (as the Scripture saith, 1 Tim. 3. Tit. 1. 9, 10, 11.) against all profound and erroneous opinions, especially those of the present age, such as these, of Arrians, Socinians, Arminians, Anabaptists, Brownists, Familists, Antinomians, Libertines, Seekers, &c. Where the Houses mention the great duty lying on them, to settle matters concerning Religion, and the worship of Almighty God, and have continually before their eyes the Covenant, which they have solemnly taken; and in pursuance of the ends of the Covenant have removed the booke of Common-prayer, with all its unnecessary and burdensome Ceremonies, and have established the directory in the room thereof, and have abolished the Prelaticall hierarchy by Arch-Bishops Bishops, and instead thereof have laid the foundation of a Presbyterian Government in every Congregation, with subordination to Classiſſical, Provinciall and Nationall Assemblies, and of them all to the Parliament.

Both Houses of Parliament, and the Parliament of Scotland, agree that the Kings Majesty take, or at least approve and ratifie the Covenant, and that all the Subjects of either Kingdomes sweare it. What then shal become of the Covenant? shall it not be buried, if a law passe it shall be voluntary to men to take it, or not to take it.

The Honourable Houses ordaine, That any preaching or writing, or maintaining such errors as doe subvert any Articles of the true Protestant Religion; shall be excluded from the Lords Supper, and in case of refusal to compare before the Eldership, or obstinate persisting in the error shall be imprisoned by the Justice of peace, till he submit to order.

The Houses give thanks to the Commissioners of the Kingdome of Scotland, that the Lords of privy Councell do to farre respect the welfare and peace of England that they are pleased to second the desires of the Generall Assembly of that Church for unity in Religion, and uniformity in Church-government in his Majesties three Kingdomes. We cannot thinke the Honourable Houses would passe an Ordinance for an universall Fast through all the Kingdome to seeke assistance from God to suppress Hereſies and Errours, except the

Propositions of peace sent to the King to Newcastle an. 1646 July 15. and now again 1647 Sep. Ordinan. 1646 feb. 4.

Ordinance
1646. Feb. 4.

whole land be enjoined to take the name of God in vaine, if it were not the will and minde of the Houses to detest liberty of conscience, especially since in the Ordinance, they mention the wonderfull assistance of God since their engagement in the Covenant, in which they are to endeavour sincerely, ready, and constantly the Reformation of Religion in doctrine, discipline and worship, and the extirpation of Popery, Superstition, Hereſie, Schisme, and Prophaneneſſe, and whatſoever ſhall be found contrary to ſound Doctrine, -- And that they are reſolved to improve the utmost of their power, that nothing be ſaid or done againſt the truth, but for the truth. Now by the utmost of their power they muſt meane their Parliamentary power of the ſword committed to them as the Miniſters of God; for that is their utmost and highest power, otherwise all private men are to improve the utmost of their power for the truth.

Ordinance
1647. May 1.

In the Ordinance for Reforming of the University of Oxford, the Honourable Houses ordaine to puniſh thoſe that take not the Covenant, or oppoſe the execution of the Ordinances of Parliament concerning the Discipline and Ditectory.

Declaration of
the Houſe of
Commons
1646. April 28.

The Honourable Houſe of Commons ſay; *their true and reall intentions are, and endeavours ſhall be to ſettle Religion in the purity thereof according to the Covenant.* Nor can the Parliament looſe men from the oath of God, nor put any expoſition on the Covenant, other then the words naturally hold forth, nor can any one Parliament obſtacle any Law interpretation of the Covenant on the ſubjects different from the true ſenſe and genuine meaning conceived by the Parliament of the other Kingdome, ſince it is not the Covenant of any one ſingle Kingdome, nor can we ſay without mocking of God, and dallying with the oath of God, that the Covenant was conceived in any ſuch doubtſome, equivocall and twofaced ſenſe, ſo as each Kingdome may ſwear it according to their owne ſenſe, and the one ſenſe for, or not againſt the pretended liberty of conscience, the other for it.

Declaration of
both Kingdoms
1643.

And both Kingdomes eſteeme the end of the Warres, an abundant reward of all that we can do or ſuffer in this caſe, to ſettle Religion, and we have reſolved and decreed never to lay downe Armes, untill truth and peace be ſettled in this Iſland upon a firme

foundation for the present and future generations. Then what ever Kingdome shall resyle from the Covenant to a detestable liberty of all pretended truths, as they breake with God, so must they breake with men, seeing the two Kingdomes are mutually and reciprocally ingaged to one another in the meanes and the end, and they must looke that the righteous God shall avenge breach of Covenant, and such apostacie from his truth, with the saddest and heaviest of judgements that we or our fathers have heard of, the rumour whereof shall cause our eares to tingle.

The Honourable Houses professe an union in doctrine, discipline, and worship, to be a more strong bulwarke *against the bloody praëtises of Papist, and deceitfull errors of other Sectaries, and more profitable use of the Ministry.* Other Sectaries can be no other then such as swarme and abound in the Army and Kingdome.

Returne to the
Commis. of
the Gen. Assem
p. 4.

And this diversity of Religions by tolleration utterly weakens, yea and dissolveth the blessed union betweene the Kingdomes: For the Houses say, *Religion cannot be altered in the one Kingdome without the other, and the Lord would not have put it in the hearts of both Kingdomes, if he had beene minded to destroy us.* They acknowledge that *Religion is the band and foundation of the safety and happinesse of both Kingdomes.* When therefore God suffers it to enter into our hearts to breake our Covenant with God and our Brethren, the Lord hath a minde to disquiet the inhabitants of England, so as the fierce anger of the Lord and his jealousie must smoake against them as fire.

Declaration
after the battle
at Kemon.
Declaration of
both King-
domes an. 1643
Returne from
the Parl. to the
privy Council
of Scotland,
1643.
Confession of
faith, c. 20. f. 4.
c. 23. f. 4.

The Reverend Assembly of Divines give their sense of this pretended liberty to be against the will and minde of God in his word.

FINIS.

CHAP. XXIII.

The place Acts 5. v. 34. to wit, the counsell of Gamaliel, discussed, and found nothing for liberty of Conscience.

THE most of the strength of Master John Goodwins Argument, stands thus, *Theomachia*, ser. 2. 11. This doctrine, or way, is either of men or of God (saith Gamaliel.) If it be of men, you shall not need to repress it, for it will of it selfe come to naught; which he proves by the instances of Judas and Theudas. If it be of God, it is in vaine to strive against it, for it must prevaile, and the counsell of Heaven must stand; for then ye run the bazard of fighting against God, and incurring the displeasure of the Romans, by whose courtesie and meere grace you have the liberty of capitall punishments.

The Grounds that Master Goodwin layes downe, are, Gamaliel at this time was a convert, and tooke on him the patrociny of the Apostles.

Mr. Goodwins
uppon glosse
touching the
counsell of Ga-
maliel, Acts 5.

2. His reasoning to abstaine from them is Orthodox and sound, and from the holy Ghost.

3. It holdeth, That when Judges are not infallibly perswaded, (as these were, not knowing the way of Christ) to coerce any Religion or way never so false, is persecution, straining of free consciences, and fighting against God.

I Judge John Goodwin hath ploughed with the Heifer of *Vaticanus*, who writes a virulent peece against Calvin, and condemnes the burning of that Monster *Michael Servetus*, brings the same argument. *Vaticanus* (some thinke it was *Castalio*, adversus Calvinum) Num. 10: and *Bellius*, arg. 5.

Calvin censures
both Gamaliel
and John Good-

But 1. Though Libertines espouse and owne the Argu-

win Commen. in Acts 5. 34. *Ceterum si quis omnino rite expendat, indigna est homine prudente sententia (Gamalielis) Scio quidem a multis haberi pro oraculo (sc. eos (Anabaptistas) perperam judicare vel hinc, satis clare patet, quod hoc modo abstinendum esse ab omnibus penis nec amplius ullum maleficium corrigendum, vere quidem dicitur non posse ullis consiliis dissolvi quod ex Deo est; quod autem ex hominibus minus firmum esse quam ut constet, sed hinc perperam colligitur, cessandum, potius videndum quid Deus nobis mandet. vult autem maleficia a nobis coerceri, in hunc finem instruit Magistratus eosq; gladio armavit, Rom. 13.*

ment of *Gamaliel*, as from the holy Ghost, to condemn all use of the sword against false teachers; yet it is *Gamaliels* rotten *Dilemme*, not the holy Ghosts. 2. *Abstaine from these men*, is according to the medium or reason of *Gamaliel*, speak no boasting words, *Deale not morally with the conscience*, though ye by office, ought so to do, as sitting in the chaire of *Moses*, say lesse use the sword against them. The reason is, if the Doctrine be of God, it shall stand, and ye are no more to fight against God, with the tongue, than the hand, and with corrupt reason, than with a Steele sword; and if the Doctrine be of men, it shall fall of will; neither then are you to preach; nor with the arme of flesh to act against them, and the word in the Greeke is, *stand up from them*, *καὶ ἵστασθαι ἀπ' αὐτῶν*, and in the Syriack, *מִן הַמִּלְחָמָה* *omittite eos*, v. 38. *Let them alone*, v. 38. and the intention of *Gamaliel*, if he speak as a Convert to Christ, (as *Goodwin* and *Matianus* suppose) must import no lesse.

2. The Argument is as strong in the matter of adultery, treason, bloody rebellion, and murder, against the lawfull Magistrates power, coercing all disorders against the second table, as against Religion or a way of God or of men, by which wee worship God, and therefore (as *Beza* sayth) *The man was no favorer of the Gospell, but feared the evil that might follow upon the displeasure of the Romans. And Piscator and * Gualther* saies well, *It was an evil counsell*, *Gualther* sayth, *Since the scope of Gamaliel was onely to save the Apostles from present danger, they abuse this argument, who thereby strike all discipline civill and Ecclesiasticall: For the Magistrate beares not the Sword in vaine, and ought to extirpate Heresies by his Office. And Calvin* saith, *It was a sentence unworthy of a wise man, because that which is of God shall stand, Gamaliels consequence is null, that therefore the Magistrate, whom God armed with the Sword should doe nothing against him.* The consequence is as strong, in murders, Parricides, Sedition, as in Heresies whatever

Piscator. Nam
etiam novationes
humano consilio & audacia
susceptæ undem
dissolvuntur :
tamen officium
Magistratus est
operam dare ut
illas compellant
& prohibeant & huiusmodi. Novationes promittit
punitant.

* *Gualther* Dubius & ambigus in sermone apparet, longe igitur alia illorum Magistratus ratio est qui viciatates recta cogitatione illuminati illam ex officio tueri, & errors extirpare debent.

Uat

Vaticanus says in the contrary, applying this argument only to doctrine, and to plants that our heavenly father hath not planted. For,

1. It is not the purpose of Gamaliel to draw his doctrine to so narrow a channel as to doctrines only, as if doctrines of men only came to nought, for Gamaliel alledgeth the examples of Judas and Theudas the Galilean, whose fault was not only false prophecy, but rebellion and sedition, to foure hundred armed men gathered to this man and obeyed him, Greek, *ἑκατόν τετρακισχίλιους*. Syriack *ܩܕܝܫܐ ܕܥܡܐ ܕܥܪܘܪܐ ܕܥܡܐ ܕܥܪܘܪܐ* & iniquum de quo dici non potest si ex deo, perficitur, si non ex Deo sponte cessabit.

ܕܥܡܐ ܕܥܪܘܪܐ Et abierunt post eum, quasi quadringenti homines,

They went after him, as their Captaine in the fields.

And the other Judas of Galile drew away much people; Now they were drawn away, in a course of tumultuary rebellion, as is clear by the two words, they obeyed him, and *ܕܥܡܐ ܕܥܪܘܪܐ* Syriack, *ܕܥܡܐ ܕܥܪܘܪܐ* differi sunt, they were scattered as an armie of men; then these men were not onely false teachers, but levied men to rise against authority, as Anabaptists doe after them: so shall it follow, that when men rise in bloody murders and insurrections, we must leave them to God; for when they rise to cut the throats of innocent people, whether that *ignis fatuus* the foole fire of blind zeale, or a treasonable designe raise them in armes, their way is either of men, and so God will bring it to nought, and we must sit still and suffer our selves to be murdered, contrary to the law of Nature, because God will not faile to crush these novators and firebrands, or their way and courses of God, and so yet we must sit still, and all the most just defensive warres shall be unlawfull, for if we stir one foot against them, we run the hazard of the bold blind Gyants to fight against God, it is altho to the dilemma of Gamaliel, whether he speaks of Theudas the Magician or Sorcerer, as Josephus antiq. lib. 20. cap. 2. and Eusebius, who rose in the time that Cusius Fadus governed Judea, who said hee could divide Jordan, and gathered his men to the banks of Jordan in the fourth year of Claudius; or if it bee Theudas that rose long before Fadus, before the raigne of Agrippa,

Vaticanus, citeth Bullinger, & contrary to Calvin in Gamaliels

arguing, but both commend the moderation of Gamaliel. But Bullinger saith, Adversus, Anab. lib. 5. c. 8. Nil

addeo iniquum & iniquum de quo dici non potest si ex deo, perficitur, si non ex Deo sponte cessabit.

Gamaliels argument proves as strongly that murderers and adulterers should not be punished, as that men ought not to be punished for their conscience.

who did reigne seven yeares under Caligula and Claudius, or who this *Iudas* was, it is sure the argument will prove that Magistrates are not to draw their swords against rebels, and traitors, and this subverts all policy and Government civil or Ecclesiastical.

3. The Argument, of *Gamaliel*, cannot conclude that God is lesse watchful, and lesse severe to take vengeance on Sorcerers, Murderers, Lions and cruel tyrants, bloody and deceitful men, than against new false religions, for if the way of Robbers, Conspirators, Armies that rise in rebellion against their masters, Covenant-breakers, bee of men, God will bring it to nought and destroy it, as he overturned the way of *Theudas* and *Iudas*, as is cleare. God turnes the way of the wicked upside down, Ps. 146. 9. And the bloody and deceitfull man shall not live halfe his days, Ps. 55. 23. And so shall the old Lion perishe for want of his prey, Job 4. 11. and shall want and suffer hunger, Psalm. 34. 19. ergo, Iob or any Magistrate should refraine from plucking the prey out of the Jawes of the oppressours, contrary to Job 29. 16, 17. or if the way of Oppressors bee of God, and if God have armed them with his power to be a scourge, Rulers should not defend the fatherlesse, the widow, and the stranger, from the pawes of the Lions and Murderers, but should refrain; why? If Gods power bee with them, we resist the power of God, we fight against God. Nor is it enough that the patron of liberty, *Servetus* and *Goodwin* tell us in doubtfull things, such as controversies of Religion, we would refraine from drawing the sword against men, for their conscience and religion; because we know not infallibly, but their way may be as well or rather the way of God, than our own, and then wee run the hazard of fighting against God Omnipotent; and when it is dubious to us, but it may be the way of men, it is safest to leave it to God, and that we hold back our hand from offering violence to them, for God will save our labour, and burne the bay and Rubble of mens dresse, inventions, and what need then is there to file the edge of the Magistrates sword, in a dubious case, when we have not certainty of faith, that the new Sectaries way is of men and Satan.

Ans. 1. Pharaohs tyranny in detaining the people in bondage, notwithstanding of the wonders that the God of the Hebrews wrought by *Moses*, was as doubtfull to him to be

Tyranny, since his God-Idol of Egypt did the like wonders by the *Magicians*, as controversies of Religion are, and blindness in duties in the second table, when Judiciall, and from the power of the prince of darknesse, is as strong and may as much make men excuseable, and shield them from the sword of God or man, as blindness in the duties of the first table.

The argument of Gamaliel owned by adversaries renders all the fundamentalls of the Gospel uncertain, and to pick Scepticisme to all the most well served believers.

2 This Answer does oyle the head, and flatter the willfull and malicious ignorance of *Pharisees*, who both knew *Christ*, and whence he was, and were convinced that the *Gospel* was from God, and that the miracles of *Peter* and *John* came nothing short of the Miracles of *Moses*, in point of glory and power, and by this all the Seducers, even such as in against the Holy Ghost, as did these *Pharisees*, shall bee tolerated, because wee know not infallibly, but their *Anti-gospel* and blaspheming of God, and his son, may bee the way of God, and therefore we must refraine from lifting a tongue against them, and they know not but our *Gospel* may be the Gospel, or it may be the divinity of devils, and by this the knowledge of the Elements and first fundamentalls of the *Gospel*, to wit, that *Iesus* died, rose againe, ascended to heaven, and through faith in his name, Jewes and Gentiles are saved, the only doctrine for which these Apostles were persecuted, shal be mere Scepticisme, and an adventuring fluctuation; wee must leave to God either to reward and establish, or to annihilate or crush this way of the Apostles: wee must not oppose it, because no morall man with certainty of faith can oppose the most false way, though as cleare point-blanke contrary to the Gospel as noon day to blacke midnight, but he must run the hazard of either fighting against God, or invading the chaire of God, or of bringing to nought, that which God onely brings to nought, and of striking, but not in faith, him whom God will have us not to strike.

But 3. This argument of *Gamaliel*, and *Mr. Goodwin*, must conclude that we must not fight with the tongue, or argue by the Scriptures of God against any false way. 1. It is dubious to us as to the *Pharisees*, and to all *Christian Magistrates* who are infallibly in no Gospel principle, and so they

Gamaliels argu-
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conclude that we
are not to oppose
by arguments
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way against the
Gospel.

cannot in faith draw the sword where the certainty of faith does not lead them, for fear they fall upon Giant fighting against God, in lieu of acts of justice. But so neither should *Vaicanus*, *Minus*, *Celsus*, *Mr. Goodwin*, nor any smite with the tongue Presbyterians, Socinians, Antiscripturians, or fight against their way by Scripture arguments, because their way may be the way of truth, as well as yours, and to fight against any truth of God, when ye know not, but it may be truth of God, is a fighting against God, and so al preaching, al writing against Hereticke shal be a fighting against God, for it is no more lawful to fight morally then phisically against God, or his truth, and that without faith and infallibility, for to reproach any precious truth of the spirit in Saints, and call it a lye, must be to reproach God and his Son Christ, as to deny any truth of God before men, is to deny God and Christ before men, *Matth. 19. 32. Mark. 8. 38. Luk. 9. 26. 2 Tim. 2. 12, 13.*

4. This Dilemma of *Gamaliel* faith, any way or Doctrine of men must be refrained from; and nothing can be done by *Magistrates* or *Ministers*, nor spoken, on the contrary, because God himself will have it reserved to him, that he may bring it to nought. Now by this Argument we are not by teaching and Doctrine so much as in us lies, to hinder grievous wolves to draw disciples after them, and corrupt hearers to gather to themselves an heap of teachers, by preaching the contrary sound Doctrine, contrary to *Acts. 20. 28, 29, 30, 31. 2 Tim. 4. 1, 2, 3, 4. Tit. 1. 10, 11, 12, 13.* For 1. we are no more to conyince, refute, and rebuke false teachers, except we could do it in faith and assurance, that their way is of men and false (since all we do, or do not, speak, or speak not, must be in the perswasion of faith, else we sinne, *Rom. 14. 12, 14, 22, 23.*) then Christian *Magistrates* can punish them with the sword. 2. We can no more fight against a way of God (for so the heretick to death under torturing Professeth) and you have no faith, on the contrary (say *Liberians*) with the tongue, nor with the hand. Yea, we can no more labour to suppress what God onely, in his sole prerogative of providence, immediately working ought to suppress, and that in a mediate providence

of our own making, with preaching, refuting, watching over the flock, stopping the mouthes of gain-sayers, then we can indeavour the suppressing of it with the sword.

5. *Gamaliel* intended to have the Apostles, not to be meddled with, either because godly men, and Disciples of Christ, as he was; or because their way was dubiously, not positively and manifestly false; if the former, Then 1. Godly men, though in an evill way, though they murder, play the Traytor, Rebel, commit adultery, are not to be any way censured. This is the way of *Anabaptisme*, that sets all beleivers above and beyond the reach of the *Magistrates* sword, and his dilemma cannot have this sense; for if godly men, as godly men are upon this formall reason, because godly men must not be punished by the *Magistrate*; neither must they ever at all be punished for the acts of oppression, or murdering, or treacherous dealing, or adultery, for it is cleere in the person of *David*, *Lot*, and others; that they remained godly, and Saints; under those acts. 2. It is said, not proved, that *Gamaliel* being a secret Disciple of Christ, as *Nicodemus* was, favoured the Gospel, and the witnesses of it; for the Text insinuates no such thing, but that *God* used him as a morall moderate wise man, to save the Apostles from death, for fear of politick inconveniencies; 2. *Anabaptists* can have no better grounds then *Papists*, for *Lorinus*, *Salmron*, and some *Jesuites*, thinke so; they tell us that *Gamaliel* was the master of *Paul*, *Barnabas*, and *Stephen*, and counted among the Martyrs, and that his body was found with the reliques of *Stephen* and *Nicodemus*, as *Baronius* saith, *Clemens* in his *Recog. li. 1. c. 9.* *Beda* saith, he was a companion of the Apostles; but *Oecumenus* and *Chrysostome* say the contrary. 3. The best can be made out of his speech, is dissimulation to save the lives of the Apostles; for 1. he will have the Councell to carry themselves to the Gospel, the onely instrument of their salvation as Neutrals; and wils them neither to try it, and believe, nor to persecute it. Again, if the Councell must not dare to meddle with the Apostles, because their way was dubious; he proves that the Councell, as *Magistrates*, should not interpose their sword, but leave them to God, by a weak

Immediate providence is not the rule of our actions.

gument, because the *Roman* Magistrates left not *Theudas* and *Indus* to God, but tooke order with them, and killed, and dissipated all their followers; so that the contrary follows from his reason. That the Councell should not leave them to God, and his immediate revenging hand; for immediate providence cannot be the rule that the *Magistrate* or *Church* must follow in punishing ill-doers, and in censuring scandals; the revealed will of God must be their rule; but let them alone, because God shall bring them to nought, by *Gama-liels* Logick, shall leave the Rulers of Church and State to immediate providence.

6. The Councell had power of Ecclesiastick Censures, and of casting out of the Synagogue, at which the *Romans* tooke no exception; but this *Dilemma* proves they should be left to God, as touching all censures, and that they should have leave to ruine their own soules, and the soules of millions, in a pernicious way, against *Moses* his Law, and the onely true way of God, as they conceived.



CHAP. XXIV.

Whether punishing of seducing Teachers, be inconsistent with the meeknesse of Christ, place Luke 9. 54. discussed.

Pl. 2. 59. p. 248

The Lords not burning Samaria with fire from heaven, Lu. 9. is no colour for pretended Toleration.

Ambrosius in Loc. Amplius prodest tibi clementia ad patientiam, si pro ad correptionem. Denique Samaritani a quibus ignis acceptor citius creditur.

Libertines cry much for the mansuetude and clemency of our Saviour Christ to be a skreen and shield betwixt false teachers and the sword. So *Arminians*, Apolog. c. 24. fo. 279. If Christ will not permit to his Disciples a desire of punishing, out of zeale and love to Christ, to whom the Samaritans denied lodging, far lesse will he permit Christians to punish Hereticks for their conscience onely. But Christ proves the former to come from a spirit not such as was in *Elias*; 1. That spirit is sharp and bitter. 2. tending to destroy lives, which I came to save. 3. not acceptable to me, in that you would destroy for Religion, and this is against all cruelty for Religion. So *Vaticanus*, Num. 116. So *Menfortius*. So *Adimus*, *Cels*.

Answ. 1. *Theophilactus* saith, it is an example of blinde anger or zeale, the Samaritans did sooner believe by clemency than by fire. But 1 to consume a whole City, men, mothers,

mothers; and sucking children, and many innocent people not for Idolatry, there was need of an expresse Law of God, and (as Hieronimus saith on the place) the known will of God, though there was a Law, *Deut. 13.* of destroying a City that maintained Idolaters, that tempted to follow strange Gods, and kept out against all Israel, and so desired Israel and their God: Yet we finde not the executing of such a temporary judiciall Law, without asking, at the mouth of God. Here the fiery Disciples shape a way of their owne to *Christ*, in revenge, in asking fire from Heaven.

2. Neither here, nor in the case of *Elias*, was Idolatry or false worship the quarrel, but denying of an act of humanity to *Christ*, to wit, not lodging of him; and because *Christ* would have nothing done or said against *Samarita*, for this shall *Libertines* (I must use this name, because of the dangerous error) infer upon the same grounds of *Christ*s meeknesse, that therefore *Pastors* ought not sharply to rebuke, and *Magistrates* may not in a well ordered City, reprove and punish such as refuse an open Inne to innocent strangers, against the Law of nature. For this conclusion followes as well as theirs.

The case of *Elias* calling for fire from heaven, and of the *Apostles*, *Luk. 9.* much different.

3. *Elias* desired not fire to come downe and burne Cities, men, women, and sucking children, but fifty and fifty murderers that came to kill him, or then to bring him to a Tyrant, who against all Law, sought his life, and so the case was not alike.

4. There is no ground in the Text, that *Christ* condemns *Elias* as too severe, but the Disciples at too vindictive; and by this blasphemers, and obstinate open despisers of *Christ* and the Gospell, should not be punished. *Vaticanus* saith, Nu. 129. sect. seq; *If they deny God, and blaspheme the holy Doctrine of Christ, and detest the holy life of the godly, Eos ego relinquo Magistratibus puniendos. I leave them to be punished by the Magistrates, not for their Religion, for they have none. Sed propter irreligionem, for their want of Religion.* So were the *Samaritans* void of Religion, and blasphemers and maligners of the Gospell, and of *Christ*, and (as *Libertines* say) by this Text not to be punished; and yet the Text declares them to be irreligious and prophane Atheists, and so to be punishable. But it is not our minde (saith *Mimus Celsus*) pag. 24. to compare and resemble

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by this Tent Samaritans to Hereticks, and Ministers of the Word to Magistrates, for that were to no purpose, but to condemne all cruelly flowing from desire of revenge, in the matter of Religion.

Ans. If so, the Argument is much weaker than it was, for we condemne cruelty and desire of revenge in the matter of justice, as well as of Religion; for Libertines beg the question when they will have no bloodshed for blasphemy; but it must be cruelty and desire of revenge; for there can be no greater cruelty then for a Christian Magistrate to suffer bloody wolves to prey upon the flock, and false teachers to hunt soules, and destroy them. It was justice, not cruelty, yea mercy to the Church of God, to take away the life of *Serveus*, who used such spirituall and diabolick cruelty to many thousand soules, whom he did pervert, and by his Booke, does yet leade into perdition.

2. The mature object of the Disciples furious and blinde zeale was not Religion, but refusing of lodging most inhumanely to Christ, because the Samaritans did not receive him, for his face was as though he would go to Jerusalem, Luke 9. 51. and the Samaritans so maliced and envied the Jewes, that because he aimed to go to Jerusalem, being so glorious a Prophet, and famous for holiness among them, they refused him lodging. Then surely they had an esteeme of Christ as a rare and singular Prophet, and would have monopolized him, as a Samaritan, and worker of miracles as their own, and envied that he should go to their enemies; though I deny not that the Samaritans had too base and irreligious thoughts of Christ; yet that was not all the injury they did to Christ.

3. The Samaritans worshipping a false God, They know not what, Joh. 4. 22. and no salvation being in their Religion, cannot be called Hereticks; and we confesse, to burn Cities, because the in-dwellers are of a false Religion, is no fit way to convert them to the true Religion; and because the Apostles, to whom God hath not given the sword, but onely the spirituall armour of the word, 2 Cor. 10. 5. are not to use fire and sword, and that out of a vindictive spirit against Samaritans, who despise Christ and the Gospel, it is no consequence. Ergo, Christian Magistrates

by

by this place, Luke 9. must not use the sword against false teachers and apostates.

4. I grant, Christ the Mediator, and the Embassadors of peace, whose office it is to save soules, are not to kill men because they are of another Religion, then they are, or because they seduce soules; nor are we to neglect what Beza saith against Monfortius, p. 160. in opus. de punien. heret. Elias did from Gods command, what he did; the Disciples call for fire, from a wild spirit. 2. It was not a proper function for the Apostles, nor had they any extraordinary calling from God, as Elias had. 3. There is one consideration of Elias, who came to restore Religion after great apostacy; another of Christ who came to propagate the Gospel. I see not much inconvenience in the answer of Swarez, They were not to use violence and threatening against the Samaritans, but to shake the dust of their feet against them; for Christ and his Disciples bare not the sword as Magistrates. Whatever arguments Libertines extort from these places, which say Christ is so meeke, as he shall not cry, nor strive, nor breake the bruised reede; the Ministers must be so gentle, that they must teach with meeknesse, Isa. 42. 1, 2. 2 Tim. 2. 25. Not strike, but be apt to teach; and keepe themselves to the foolishnesse of the Gospel; and onely shake the dust of their feet off against rejecters, Acts 18: and not judge before the time, 1 Cor. 4. 5. for the sword may make a whole Nation of hypocrites, Isa. 10: but can never recover them out of the hands of Satan. I say whatever arguments they throw by the haire from these places, are but tokens of the prejudices of Libertines.

For 1. Is not Christ as meeke to whores, publicans, the theife and robber on the crosse, persecutors, and to seducing teachers and hereticks? and should not Ministers in all gentlenesse, teach and instruct, drunkards, adulterers, murderers; yea, and as many as are taken Captives in the snare of the Devill at his will, and are in such a case, as God peradventure may give them repentance? For of such speaketh the place 2 Tim. 2. 24, 25. and must not Pastors be gentle, patient, apt to teach, and labour the conversion of all drunkards, whores, bloody men, as wel as hereticks; What warrant have Libertines to straiten the meeknesse of our Saviour, and his Embassadors in these Scriptures, and confire and limit the sweet qualifications of Christ to onely seducing teachers

Swarez com.
de virt. Theo.
dis. 18. sed. 2.
nu. 2.

John Baptist,
or a necessity
for liberty of
conscience, p. 2.
p. 10. 2. 12.
Bloody Tenet,
c. 29. p. 63, 64.
M. S. on John
Goodwin to 2, 5
p. 1.
Ancient bounds
5. p. 24.

The meeknesse of
Christ being ex-
tended to Publi-
cans, Extor-
ners, and Harlots,
doth as well com-
clude, such ought
not to be punished
by the Magi-
strate, as that
false Teachers
ought not to be
punished by him.

teachers, whereas the word doth extend these to all sinners of what ever rank, that are slaves of Sathan, but especially, if they be sin-sicke for Christ, and bruised reeds (such as seducing teachers, and Wolves that worry the Lambs, and lead silly women captives, are seldome) and such sinners as the Philician came to cure; whereas false teachers are all for the most part selfe-righteous, sonnes of pride. Now

By places from the meeknesse of Christ Socinians labour to prove the Magistrate is to shed no blood under the New Testament, Socinius defend. ver. sent. de Magistr. polit. adver. Jac. Palbar. 24 fo. 233. 235. Sed negant (Racovianes) eum qui Christianus esse velit, humanum sanguinem fundere posse, sive privatus sit, sive Magistratum gerat par. 3. fo. 288. Christianus Judex in sententia ferenda, Christianæ æquitatis & clementiæ non est obliturus.

Ostorodius Inst. Rel. 6. 28. Præcepta Christi (elementissimi) non permittunt ulli homini adimere vitam.

Smalcus contra Franc. disp. 6. de bon. oper. Nec Christus præcepit homicidas mortē perire. disp. 6. de reb. civ. semper (Magistratum) habenda est ratio legum Christi.

Catech Racovienlis de proph. Mun. Cpt. c. 2 fo. 136 Som. defend. ver. sent. de Magistr. polit. li. 1. fo. 13. Smalcus disp. 6. de reb. civ.

2 The argument hath no foot, except it so run, That which is no means of the converting of soules, Christ will not have to be used, for the conversion of soules. But such is bodily violence, we grant al, for the Sword ayengeth, hurting of soules, but is not a meane ordained of Christ for the converting of soules, or if it doe, it is by accident as afflictions doe, as Hof. 5. in their affliction, they will seeke mee early.

3. If Christ be merciful and meek, and will have his Ministers

nisters with gentlenesse and patience to instruct gain-saying sinners, then wil hee not have the Magistrate to draw his Sword and be severe against seducing teachers, D. Adam Stewart in his learned and solid answer to Mr. Goodwin of Right de. D. Stewart his 2^d part in Answer to M. Goodwin p. 182. jure, denies the proposition, and so doe the learned professors of Leyden answer Arminians objecting the same, and say Christ is meek to repenting sinners, but a severe judge and a revenger of ill-doers Re. 2. 6. 9. 14. 20. 31. 32. 24. his garments are red-died with the blood of his enemies, he is so a Lambe, as he is a Lyon.

2. Nor is the meeknesse of Christ inconsistent with his justice, and righteousnesse, in commanding the nurse-fathers of his house, the Rulers of the earth, that which the Morral and perpetual standing Law of God requireth, to wit, that they use the Sword against ill-doers, of all sorts and degrees; for they stand together in the person of Christ, who is a meeke King, Zach. 9. 9 and lowly and just, having salvation, and breaketh not the bruised reed, nor quencheth the smoaking flax, which is not meant of his forbearing the use of the Sword, against grievous Wolves that spareth not the flock, and Wolves in the skin and cloathing of Sheepe; seducing hereticks, for neither Calvin, Musculus, Gualther, Junius, Scultetus, Marlorat, nor any sound interpreter, Protestant, Lutheran or Papist, save Socinians and Anabaptists professed parties, render any such sense, for not to breake or to quench by a figure Metaphor or Litote, is to cherish, and deale meekly and tenderly with weak beleevers, that have something of the life of God; and saving light of grace in them, as weake growing reeds, and smoaking flaxes, and it saith that Christ doth cherish saving seeds of grace in them I say 50. 5. The Lord God hath opened mine eare that I was not rebellious, that is, that I was very flexible and obedient to give my backe to the smiters, John 6. 37. Him that cometh to me I will in no wise cast out, that is, I will make the beleevers dearely welcome, raise him up at the last day, and give him life eternall vers. 40. Libertines then must say, Heretickes and bloody wolves, are such tender weake beleevers, as weake reeds and smoaking flaxes, and Christ doth not only not use the sword against such tender ones, but he taketh Wolves and seducing teachers in his bosome, and nourisheth, and tenderly che-

Christ's not
braking the
bruised reed,
would prove thus:
hereticks are
gracious persons,
though weak in
saving grace, and
lovingly ch r-
istened by Christ,
if the place II. 42.
Mat. 12. 19, 20.
helps the argu-
ments.

Christ
not the
meek

riseth the principles of men of corrupt minds, destitute of the truth, but as Christ is meek to weak ones, so is, *Isa. 11. 25.* Righteousnesse the girdle of his loynes, So *Psalm. 110. 5.* Shall he strike through Kings in the day of his wrath. 6. And judge among the heathen, and fill the places with the dead bodies, and wound the heads over many Countries, And *Rev. 19. 11.* In righteousness shall he judge and make war.

2 Considering the parties he hath to do with, he is meek toward the meek, but so as he destroyes his enemies, and turns their Cities with fire, who will not have him to reign over them, *Mat. 22. 7.* which yet I expound not to be the sword of the Christian Ruler, as if hee were an office-bearer in the Church, but only bring it to prove how weak these allegorick places are, either for, or against the point in hand.

3 To correct with the sword, and with the rod of men, as a father, is consistent with Covenant-Mercy and Meeknesse; *Psal. 99. 32, 33, 34.* as not to punish is one of divine wrath, *Hos. 4. 14.* yea, to deliver scandalous persons to Satan, to excommunicate them, to thunder wrath against them, to pull them out of the fire by the haire; that they may be saved in the day of the Lord, by as good reason, are against the meeknesse and gentlenesse of Christ; as the Christian Magistrates using of the sword against hereticks, if we speake of that, which is penal in both these, to wit, to be under infamy, reproach and shame, and cast out of the society of the Godly.

Rash Judgement
condemned,
1 Cor. 4. 5, 6. is
nothing for pre-
tended tolerati-
on.

4 To judge before the day, *1 Cor. 4. 5.* is not to forbid a judging of hereticks, for except we judge them to be hereticks, how shall we beware of them, as Christ biddeth us, *Mat. 7. 15.* and eschew them, *Rom. 16. 17.* And not bid them God speed, nor receive them into our houses, *Joh. 2. 10.* And avoid them, *Ti. 3. 10.* and farre lesse must a judicial tryal of Jezabel be forbidden to the Church of *Thiatira*, *Rev. 2. 20.* but it is rash judging of hidden things, as *Calvin, P. Martir, Bullinger, Murlorat, Pareus, Beza,* and the place expounds it selfe, for the *Corinthians* crowned false teachers, defamed the sound teachers, which was to anticipate God for it is the Lord who brings to light the hidden things of darknesse, and makes manifest the counsell of the heart, and then every man shall have praise of God, so

he manifestly forbiddeth peremptory judging, proper to God, and judging upon dark grounds known to God only, the words in the letter *μὴ κρίνετε* *Judge nothing before the time*, are brought by *Anabaptists* to prove that no Christian should bee a Judge, and so to judge a Murtherer, is to usurpe the place of God: so the places, *Mat. 7. 2.* and *Rom. 14.* are brought by *Libertines* and *Anabaptists*, to prove that all judging is unlawful, whether of false teachers or malefactors, which is but an abusing of the word.

5 The author of the bloody Tenet saith, *the sword maketh a nation of hypocrites, but converteth none*, and he citeth, *Is. 10* which speaketh no such thing; But that God sendeth the sword of the Assyrians against an hypocriticall nation. That the Sword maketh hypocrites, and men to professe the truth against their conscience; not kindly, nor per se, but through the corruption of mens hearts, who make themselves hypocrites, of it selfe, and per se all Israel feare the sword, and shall no more tempt others to go after other Gods, *Deut. 13. 11.* but that they do this in an hypocritical manner, is not from the innocent sword, but from this, *that men feare him that can kill the body, more than they feare him that can destroy both soul and body in hell*, *Mat. 10. 28.* for upon this ground, the Sword should make hypocrites, because for feare of the Sword, men abstaine from bloodshed Sorcery, Paricide, Sodomie, more then for feare of God, and shall therefore the Magistrate not use the sword against Paricides and Sodomies? so many are made hypocrites by hearing, and external performances, *drawing near to God with their lips*, when their hearts are farre from God, shall therefore the hearing of the word and the prosperity that followeth the Gospel which begetteth believers for a time, who wither when the sun riseth, and shall power in the hands of the people of God; that maketh the enemies lye, and hypocritically submit, *Psal. 81. 15.* be as unlawfull as the drawing of the sword against false teachers? for all these beget hypocrites, but they do it by accident, not kindly; and if we made the sword a meanes of conversion of sinners, as *Libertines* falsely suppose, the Argument should have some colour: or if drawing of the sword against Seducers, were of it selfe indifferent, and yet by accident did make hy-

That many through the corruption of their own heart render hypocriticall obedience, because of the sword, provoketh nothing against the use of the sword, to correct false teachers.

pocrites, they might conclude against it, as we argue against humane ceremonies, in the supposition of many who suppose their indifferency.

Ancient bounds.

c. 5. p. 24.

Matters of Religion ought to be enacted by the Law of Princes and Christian Rulers, that such as contravene may be punished.

Lawes of Rulers in matters of Religion, do only binde the outward man.

Of this sort is the Pamphleters objection, Religion should not be enacted by the Lawes of the Magistrate, why? It is enacted (saith he) already by an higher Authority than any earthly King or Magistrate; and if it will not sway the conscience to obey, what can the Lawes of men do? can these cobwebs catch those that the Lawes of God cannot catch.

Ans^r. There is a fallacy in the word catch, though he be but an innocent Sophist, who propounds it; for Lawes of men to fence from outward disorders, cannot catch soules to convert them, as they are Lawes of men; nor teach we that Acts and Statutes of Parliament, are the power of God to salvation, that is the honour of the preached Gospell. But shall good Lawes of Artaxerxes, Darius, for fearing the God of Daniel, and obeying the God of Gods, be trampled on, because they cannot come up to the power and excellency of Gods Lawes? yet they so far catch, that Lawes enacted upon paine of the sword, binde up hands and tongue from doing wickedly; and this man argues against Scripture, Deut. 3. 11. And all Israel shall beare and feare (for the paine of stoning, and the sword of King or Prince Moses) and shall do no more any such wickednesse as this amongst you. The man argues against the Statutes of Parliament, against Sabbath-breaking, which yet catch some, Neh. 13. 21. If you do so, I will lay hands on you, from that day forth, came they no more on the Sabbath, Externall obedience is given, that men dare not blaspheme Christ, nor sweare, nor murder, nor whore, nor steale, though the authority of God, which is higher than any earthly Kings, hath already forbidden blasphemy, swearing, killing. Ergo, by this reason all Lawes of men against evill doers should be cashiered, because they cannot catch soules, when as they are not ordained to catch soules, but to binde the outward man in fetters, that he prey not upon the soul, and body, and goods of his brethren; yea, by this reason, men should not by Ministeriall Authority preach the Gospell to catch men, for the Gospell is enacted already by an higher Authority than any on Earth, King or Pastor can preach,

and

and will thy cob-web preaching, poore Minister, catch whom the net of God will not catch? all these men sway to the Familist and Entbylists hand, beware of them.

So does the bloody Tenet, *The Magistrate should not send the Heretick to the Church, to heale the Heretick; why? like mother, like daughter; perhaps he sends an Heretick to be healed by Hereticks.* c. 8c. 1. & p. 154, 156.

- Ans.* Master Williams cannot finde a Church on Earth, but a false and hereticall Church to heale a Seeker, Familist, or Anabaptist. But say it were so, should not the Magistrate exhort the Priests to teach the People, and deale with the People, who think Baal to be the true God, because the Priests do also thinke Baal perhaps the true God, which if Hezekiah do, sure he is a miserable Physician. But (saith he) the poore Heretick disputes with the Church that shall deliver him over to the bloody sword, if he will not yeeld, as the Lambe in the Lions paw, being sure to be torne in pieces in the end.

Ans. This Author makes ever the supposition of himselfe, as if he were infallible, we may suppose the Heretick is a ravening wolfe, and that he obstinately, and as a selfe condemned man disputes; and that the Magistrate is the Lambe and the Minister of God, who loves not to strike with the sword; and the question is not, whether he should yeeld reason and conscience up for feare of the sword, but whether he should abstaine from prophecyng lies in the name of the Lord, and should say, God sent him to contradict Ieremiab, and to assure the Kingdome of Iudab, they shall neither see sword nor famine, Jer. 14. Notwithstanding the godly Prince (we suppose such a King then in Iudab) should assure him he should be stoned to death, if he shall thus pervert the right wayes of the Lord, should not the Magistrate be a terror to all ill doers, and to such a wolfe? there can no argument be drawne from Magistrates that are Lions and Tygers, persecuting the Saints of God for the aruth, as this author alwaies vainly supposeth.



C H A P. XXV.

Whether the Rulers by their Office, in order to peace, are to stand to the Lawes of Moses, for punishing seducing Teachers.

Judiciall Lawes may be judiciall and Mosaicall, and so not obligatory to us, according to the degree and quality of punishment; such as is *Dent. 13.* the destroying the City, and devoting all therein to a curse; we may not do the like in the like degree of punishment, to all that receive and defend Idolators and blasphemers in their City: And yet that some punishment by the sword, be inflicted upon such a City, is of perpetuall obligation; because the Magistrate beares the sword to take vengeance on ill doers, and so on these that are partakers of his ill deeds, who brings another Gospell, *2 Iob, v. 10.*

How Judiciall Lawes oblige to punishment.

2. Though *Sauls* destroying of the *Amalekites* in that cause was morall, in regard they lay in wait for Israel, when they came out of Egypt, and so of perpetuall obligation, yet the destroying of them, *1 Sam. 15.* is temporary, and obligeth not us; 1. because that generation were their Sons, not those same persons that oppressed Israel, when they came out of Egypt, and we may not punish the Sonnes for the sinnes of their fathers with death; therefore Gods positive command to *Saul*, and the reason, *I remember what Amalek did (in Moses his time) therefore kill them,* does not oblige us, except we had the like command. 2. Because the slaying of man, woman, infant, and suckling, ox and sheep, was temporary, and cannot have a perpetually obligatory ground in the Law of nature or naturall justice obliging us. 3. Where there is an injury done to God, against the Law of nature, and against our brethren, in drawing them from serving the true God, and a punishment commanded by God to be inflicted once; that punishment, or the like in substance and nature, must ever be such as obligeth us in the like cases. The Learned Professors in Leiden say, *They can see no reason but they must oblige under the New Testament.* I con-

Profess. Leid. in Synop. pur. Theo. Disp. 49.

fesse

esse when the fault is ceremoniall, though the punishment be reall, as the cutting off of an infant not circumcised, and some punishments inflicted on the Leper, it is not reason the Law should oblige us in the New Testament, either as touching the punishment or the degree. Because these punishments for typicall faults are ordained to teach, rather than to be punishments, and the Magistrate by no light of nature could make Lawes against unbaptised Infants.

4. No man but sees the punishment of theft is of common morall equity, and obligeth all Nations, but the manner or degree of punishment is more positive: as to punish Theft by restoring foure Oxen for the stealing of one Oxe, doth not so oblige all Nations, but some other bodily punishment, as whipping, may be used against Theeves. Mr. Jo. Weemes, vo. 3. ca. 38. of the judiciall Law, *The determination (saith he) in Moses Law judiciall, was divini juris, and they had greater force to binde the Sonnes, than any Municipall Lawes have to binde Subjects now, in regard they were given by God himselfe; yet these judiciall Lawes (saith he) commanded the outward man, whereas the morall Law called *in ignea lex*, Deu. 33. This fiery law pierceth the heart.*

Gamachæus saith, Iudicials and Ceremonials are immediately deduced out of the principles of the Law of nature, by way of a more remote and obscure conclusion. Gamachæus in 12. q. 101. c. 7.

Aquinas saith, by way of divine determination. But the truth is, the proposition might have some ground in the Law of nature, but why 39. stripes, not, 40. not 38. only should be inflicted on such an evill doer, and the assumption in many judiciall Lawes, seeme to be an act of the mere positive will of God, therefore Aquinas saith, Ceremonials primo & per se, first and chiefly were ordained to signifie things, but Iudicials secundario did signifie things to come. And Swarez saith, That judicials accessarily, and by accident, did signifie things. It is true, Corinthus, as Epiphanius and Ierome saith, and the Ebionits, as Irenæus saith, and the Nazarees, as Augustine tells us, hold that Ceremonials and Judicials do yet oblige. Shoolemen deny their obligation. Iudiciall Lawes were deduced from the Morall Law. Thomas, 22. q. 104. art. 2. Swarez de legib. p. 9. c. 11. n. 2. Epiphanius de heres. 8. Augustinus de heres. 8. Irenæus, l. 1. c. 26. August. de her. 9.

Soto de instit.
8. juræ l. 2. c. 5.
Aquinas 12. q.
98. ar. 5.

Medina 12. q.
13. ar. 3. q. 100.
ar. 1.

Valentia 2.
dif. 7. q. 7. punct.
2.

Garnacheus 12.
104. c. 2.

Conink de acti
Supern. dif. 10.
dub. 12. no. 182.

True causes of
war with other
Nations.

as Soto, Aquinas, Medina, Valentia, Garnacheus, because the Priesthood is changed.

Yet let not us go on with Egid-Conink to say, that if it was lawfull to make war with any nation for wrongs done to men, how much more for injuries done to God? for making of war is an act of Magistracy, and so suppose some *jur*, some power and authority, that we have either by the law of nature, to defend our life, peace, liberties, or for avenging of such heinous injuries done to the Nation as cannot in justice be decided, but by the sword. So that sin, as sin, or as greatest finnes, are not the just cause of war, but finnes as most destructive to humane society, for which by the Principles of the Law of nature, they may be convinced of fearfull breaches; Now these that are Idolators, the nations that worship God in Idolatrous way, and being of a strange Religion, worship a strange God, though they doe the greatest injury to God that can bee, yet in regard they being other nations as independent on us, as we are on them; and doe it not in order to the destruction of our peace, liberty, and lives, we have not *jur* over them, nor authority to make Warre with them, except God gave us a Command to destroy them, nor is this a good consequence, we may by war revenge injuries done to men, *ergo*, far more, by war, may we revenge injuries done to God; for war is an act of revenging justice: that supposeth some authority given of God, over such a nation as we come out against in war.

2 Every just war is some way defensive, in regard every act of Magistracy, is an act of defending of the peace, life, and liberty of the society, or the members thereof, and a propulsion of violence, by violence; and this is the intrinsecal end of Magistracy, to hold off unjust violence, by just and harmelesse violence; for if the life of a murderer be not taken away by the sword of a Magistrate, he will still take the life of another man, *qui semel malus, semper malus presumitur*, he that is once wicked, is still presumed to be wicked, except his wickednesse be restrained, and to offend a nation or person that hath not offended us, must be unjust violence, and unlawfull war: and to make war against a nation that

bath worshiped a strange God, and injured God, and not us, suppose that we must instruct them of a wrong done to God, by teaching them, and instructing them in the true Religion: for suppose they worship the workes of mens hands, and worship Sathan as some *Indians* do, and so by their own conscience may be convinced, and so are inexcusable *in foro Dei*, before Gods tribunal, yet are they not so inexcusable, *in foro humano*, before mans tribunall, as we can make warre against them, till we informe and instruct them positively of the true Religion. But they that shed our blood, and invade our peace and liberties; are by the Law of nature convinced, and by demands of reparation made to them, quickly silenced, and need not to be instructed in the principles of the law of nature, which are written in their hearts. But it may be said, What if that Nation will not be informed of the true Religion, and will go on contumaciously to dishonour God, and reproach the true God? Shall we not upon a meer quarrell for Religion, make war against them, and avenge the injuries done to God, and defend his truth, no lesse then with the sword, we defend our own lives and liberties?

I Answer there is not the like reason: for God and nature have given to the strongest, a *ius* and authority over oppressors, to repel unjust violence, with innocent violence but that we should force the true Religion on Idolators, we have not the like ground, except they did attempt to obtrude their false ways upon us, and injure our soules: for there is a vast difference between a people never receiving the true Religion, and a people who have imbraced, and submitted to lawes, that have inacted the profession of the true Religion: those that never professed the true Religion, cannot bee compelled to receive it by the Sword of another Nation, except they first subdue them in a just warre, and be masters of them, and they may educate the posterity of the subdued people, and discharge the duty of parents to them; and impose lawes on themselves, to cast away the Idols of their fathers house, and to learn the knowledge of the true God: but they cannot make the not receiving of the true Religion the ground of a war: for we read not of any such

cause of war in the Scripture. It is true, God did command his people to destroy the Canaanites; but Idolatry was not the quarrell, *Josh. 11. 19.* There was not a nation that made peace with the Children of Israel, save the Hittites the inhabitants of Gibeon all (other) they took in battell, 20. For it was of the Lord to harden their heart, that they should come against Israel in battell, that he might destroy them utterly, and that they might have no favour, but that he might destroy them as the Lord commanded Moses. And those that they subdued in the Wildernesse, denied them harmelesse passage through their Land.

Masius
Cornelius a
Lapide.
Abulensis in
Josh.
Cajetanus in
Josh. c. 11. v. 20.
Swarez de ver.
Theo. disp. 18.
sect. 4. n. 3.
Gimachzus in
12. q. 10. de
infd. q. 32.

Augustinus q.
44. in Num. &
in John q. 3. 10
Two Kingdomes
becomming one
body by a Religi-
ous Covenant. if
it be mutual, the
one part may a-
venge the quar-
rell of the cove-
nant on the other
in case of breach
The new Altar
erected by the 2
Tribes and the
base beyond Jor-
dan. Josh. 22.
honor just cause
of war.

It is true, some Popish writers, as *Masius*, *Cornelius a Lapide*, *Abulensis* say, if the Canaanites would have sought peace, and imbraced the worship of the true God, the Israelites would not have destroyed them, but the Text, *Calvin* and famous Papists, as *Cajetanus*, *Swarez*, *Gimachzus*, and *Augustine* before them, say plainly, *Israel* made warre against them, and *Israel* but defended themselves against the Canaanites. *Libertines* say the teaching of the Gospel, *Mat. 28.* and not the sword, is a means to spread the Gospel, so say we, I see no warrant wee have to obtrude the Gospel in the purity thereof, upon Papists in France and Ireland: but we may lawfully avenge the blood of the people of God on Irish Murtherers, who exercise extreme cruelty and Tyranny over persons and the Consciences of the Martyrs, and the oppressed people of God amongst the Papists.

The question seemes harder, when these of a false Religion; in regard of their iniquity, and vicinitie to a Kingdom professing the true Religion, when as they may infect them, or if they bein one Nationall Covenant, and under the oath of God, to indeavour, the extirpation of all false religions, and what is contrary to sound doctrine. It is certain, the Kingdom of *Judah* might justly have avenged the Apostacy of the ten Tribes from *Dauids* house, and from *Jerusalem* where the Lord had set his name, for the worshipping of the Golden Calves, if the Lord by his Prophet had not expressly forbidden them to fight against their brethren *2 Kings 12.* And the children of *Israel* did justly attempt Warre against the two Tribes and the base, because they erect

ed a new Altar for worship, as they conceived, which was Apostacy from the Covenant of God, and the true Religion which they were to maintaine by the Oath of Joshua 23. 12, 13, 15, 16. and to bring the wrath of God on all the Tribes as Achan did, Vers, 22, No doubt, saith Calvin on the place, They were angry with an holy Zeale, for sayth hee on Vers. 12. The Sword is not given to every man in his hand, but every one according to his calling ought (by this place) manifestly and constantly to defend the true Religion. And if the wrath of God came on all the people (saith Calvin) for the secret sinne of one man, much more the people shall not goe unpunished, if they dissemble the manifest Idolatry of many. Piscator saith, It was piety in the Tribes that they resolve to make warre with the two Tribes and the halfe, for their defection from the true God. Such was their Zeale (say the Divines of England) that they would rather hazard their lives, then suffer Gods true Religion to bee corrupted; for God had ordained there should bee but one place for publique service, and sacrifices, and but one Altar Leviticus 17. 8, 9. Deut. 12. 5. 7. 13. 27. Exodus 20. 24. Deut. 27. 5. For they were all in Covenant with one God, and this was a Schisme and an Apostacy from the Church, (saith Diodat.) in which alone is the true service of God and the participation of his grace, and Covenant. So also the Geneva Notes approves the lawfullnesse of the Warre, and the Dutch annotations.

To this accord also, Popish Writers on the place, as Vatablus, Cajetanus, Cornelius a lapide, who commend this zeale, and say all the twelve Tribes made but one State and one Church, and Tostatus saith, there was a necessity of making War with the two Tribes, because the Law commanded it, Deut. 13. Therefore they tooke not counsell whether they should make Warre, but they consulted touching the manner. So agreeth Hugo Cardinalis,

Calvin comment. in Josh. 22 Non dubium quin sancto zelo excindunt, non omnibus qui iam datus gladius in manu sed pro ut quisque vocatione & officio viriliter & constanter asserere studet purum religionis statum contra omnes corruptelas.

Calvin. Ratio cinantur a minore ad majus. Piscator in Cor.

English Divines annot. on Josh. 22.

Diodatie on Ios 22. 19.

Geneva Notes. Dutch Annotations.

Vatablus an.

in Josh. 22. Cajetan com. in Josh. 22. Cornelius a lapide com. in Josh. 22. Venerunt ut dimicaret contra eos quasi apostatas & schismaticos. Vide hic Zelum omnes enim duodecem Tribus faciebant unam Republicam unamque Ecclesiam.

Tostatus com. 2. in Josh. c. 22. q. 10. Necessitas autem pugnandi contra duos tribus incumbebat. Lex Deut. 13. id jubebat. Consilium autem est de contingentibus de modo. Hugo Cardinal. com. in Josh. 22.

Mafius in Iosh.
in loc. Serrar.
in loc. Nicho.
de Iyra. Meno-
chius annor. in
Iosh. 22. v. 13.
Ferus in Decla-
ma. in Iosh.
c. 22.

Utinam talis
zelus in nobis
esset & quidem
non unum alta-
re erectum
videmus sed in-
numera.

So *Mafius*. So *Serrarius*. *Iyra* saith, Warre should not be un-
dertaken, but upon a certaine and just cause, especially against friends;
therefore they send Messengers to the two Tribes, to try the cause of
the new Altar. *Menochius*, Out of zeale they sent Messengers
to try the crime of Idolatry, and to bring them to repentance, if
not, to make destructive Warre against them. And *Ferus*, They
were readie, if the two Tribes obeyed not, armis discernere, to
decide the matter by warre. Would God (saith he) there were
such zeale in us, and we see not one Altar erected, but a number of su-
perstitious Altars.

From this place it is cleere, when a Kingdome, or two
Kingdomes are united together, and confederate by the
Oath of God in one Religious Covenant, they become an
Ecclesiastick body, so as the whole may challenge any part
that maketh defection, and labour to gaine them; and if
they contumaciously resist, they are with the sword to de-
cide the matter, lest wrath from the Lord breake out on
the whole confederate body; as for the sinne of one *Achim*,
wrath came upon all *Israel*: Nor can I well see what can be
answered on the contrary, except that that warre for the
new Altar, was undertaken upon judiciall and temporary
warrantes, which do not binde us under the New Testament.

But this is said, not proved, that new Altar was not a
heap of stones; but if it had been made upon Religious
grounds, and for the service of God, it had been no lesse
than an Apostacy from that true Religion once delivered
by God. Then if the third part of *Scotland* and *England*
should turne Apostates from the Religion once sworne, af-
ter they had bound themselves in Covenant: the question
remaineth, what should the State and Parliament doe in
that case? should they be indifferent beholders, and not
use the sword against such Apostates? *Swarez* and others,
not without reason, thinkes that Infidels that are not Sub-
jects, and not Apostates, cannot be compelled to imbrace
the true faith, even though it be sufficiently proposed to
them, his reasons are, there is no lawfull power given to
the Church by *Jesus Christ* to compell such. 2. It is no tra-
dition of the Church. 3. Those that are without cannot
be judged; but the truth is, the sword is not given to the

Swarez de vir.
the. dist. 18.
sect. 3.

Church, as the Church; and in the spreading of the Gospel, the Lord forbids the use of the sword. It is true, a Christian Prince may deny to Infidels liberty to dwell in his bounds. See *Weemes, vo. 3. Expos. of the Iudicial Law, cap. 15.* And Subjects may be compelled not to blaspheme Christ, not to dishonour the true God with manifestly professed impieties; for if *Aſa* made a Law, *2 Chron. 15.* that they that would not seeke the true God, should be put to death: If that be temporary and judaically, then the Christian Magistrate is not as a Christian Magistrate, or as a nurse-father, *Eſai. 49. 23.* so much as to command any to serve Christ, nor to rebuke any for blasphemies. Sure this can be no part of the peaceableness of Christs Kingdome, not to rebuke sinners: But nurse-fathers and civill Tutors must do something for the defence of the truth from errors; for *Constantine* the great closed the Temples of *Heathen Gods*, to the end that heathenish Idolatry might be abolished, as *Eusebius* saith; see also *Ruffinus, Iovianus*, and *Nicephorus*, *Iustinian* made many Lawes against Idolators. Before *Constantine* the great would pardon *Arrius*, *ὁ ἄριστος ἐν τῇ πόλει* he exacted an Oath of him, that he should stand to the *Nicen* faith, and he sware, but dissembled. So *Socrates*; then *Arrius* was punishable by the Emperour. So *Timotheus Coton*, Bishop of *Constantinople*, under *Anastius* first Emperour, was an *Eutychen*, and cursed such as rejected the Synod of *Chalcedon*, and before the Emperour cursed such as approved the Synod of *Chalcedon*; so *Theod. Anagnostes*, *Petrus Mongus*, Bishop of *Alexandria* under *Zennon* the Emperour, was an *Eutychen*, then againe Orthodox, a little af-

Augus. Epist. 166. ad donatistas.
Constantinus prior contra partem Donati severissimam legem dedit, hanc imitati filii ejus talia præceperunt. Quibus succedens Iulianus defensor Christi & inimicus supplicantibus vestris Rogatiano & Pontio libertatem perditionis partis donati permisit, denique reddidit Basilicas hereticis, quando templum demoniis eo modo putans Christianum nomen posse perire de

terris, si unitati Ecclesie, de qua lapsus fuerat, invideret, & sacrilegas dissensiones liberas esse permetteret: deinde *Valentinianus*, legite quæ contra vos jussit, inde *Gratianus*, & *Theodosius* legite quando vultis quæ de vobis constituerint, Quid Ergo de filiis *Theodosii* miramini, quasi aliud de hac causa sequi debuerint quam *Constantini* judicium per tot Christianos Imperatores firmissime custoditum.

Christian Prince Lawes against errors and heresies.

Eusebius in vita *Constan. c. 43. 44. & l. 4. c. 13.* *Ruffinus* *Histor. p. 1. c. 19.* *Iovian. l. 10. c. 39.* *Nicephor. l. 8. c. 33.* *Ruffinus, c. 22. 25. 26.* *Nicephor, l. 12. c. 25.* *Socrates, l. 1. c. 26.* *Theodoros Anagnostes collect. l. 2.*

The inconsistency of Timotheus Coton Bishop of Constantinople, of Petr. Mongus Bishop of Alexandria.

Evagrius. 13.
c. 12.

ter he rejected the Councell of Chalcedon; a little after in an Epistle to Acacius Bishop of Alexandria, he professed the sound faith, and denyed that he rejected the councell of Chalcedon; againe he rejects that counsell, and the sound faith; therefore Evagrius tels him, *ἑκάστην καὶ παλῶσαν καὶ τὸν χρόνον σφύδην ἀντιμέσων* A shoe, for every foot, a turne-coat, and a time-server. Ergo, such hereticks, beside that they have not been innocent and godly (as Arminians say) they feared the sword of the Magistrate. But as touching the practice of Emperors, and the Imperiall Laws for ratifying Church constitutions, there be but too many of them; as also for gathering Councils; which proveth the coactive power of Princes, Kings, and Emperours, over hereticks and seducing teachers. Constantius, I grant, made a Law, that some godly men should be tolerated, *ut parem cum fidelibus ij qui errant* (he saith not hereticks) *pacis est quietis fruitionem gaudentes accipiant.* Eusebius in vita Constan. and though the Emperour Grotian decreed, *Ut quam quisq; vellet Religionem sequerentur*, That all Religions should be free, he had much ado in warres with the Gothes, who wasted Thracia, and was therefore carefull that Ambrose should draw up a short confession, yet did he except from the Toleration the Marcionites, the Phocinians, the Eunomians. But see, codice prima lege. *Cunctos populos de sum. trinit. Marcianus ibid lege.* 4. Synod Chalcedo, Leo imperator, conf. 15. C. Const. 17. Heraclius Imperator, conf. 1. de fide Justinianus Novellus 123. c. 32. Novell 137. c. 6. Honorius, l. 4. c. 55. Eccle. Valentinianus, l. 9 de Episc. cler. Novell. 123. c. 18. Novella 123. c. 29. Sec. L. conf. 87. Novell. 131. c. 4. Eusebius Pamphil de vita, Constan. l. 3. c. 13. Surius tom. 2. Concil. c. 20. p. 362. Codic. l. 1. Tit. de heret. lex 2. 136. Justinian codex l. 1. Tit. 4. de sum. Trinit. lex 2. Surius concil. tom. 2. p. 469, 471, 494. & tom. 2. p. 668, 669, 670. Sacra Scholastic. hist. l. 2. c. 37. Nicephor. hist. l. 9. c. 4. Contur. Magdeburg; 4. col. 558. So for his power to convene Councils, as the Nicen, by Constanti, Euseb. l. 3. c. 6. Sozom., l. 1. c. 17. Sozrat. l. 1. c. 6. Ruff. l. 10. c. 1. Theodor. l. 1. c. 7. the Councell of Tyre by Constant. Eusebius, de vit. conf. l. 4. c. 41. Sozom. l. 1. c. 9. Theodosius elder, made a Law of death against the Anabaptists, and banished Eu-

nomius *Socrat.* l. 7. c. 12. It is true, *Constantinus* and *Licinius*, as *Eusebius* tells us, l. 10. c. 5. say in a Law, now therefore we freely will and command, That every man have a free liberty to observe the Christian Religion; and that without any grieve or molestation, he may be suffered to do the same. But the practice of heathen Emperours, is no rule.

2. God opened their hearts to make these Lawes in favour of Christians.

3. They had experience of the favour of God by the prayers of Christians.

4. The Heathen Law in the Letter would prove that none should be rebuked, or argued against, whatever Religion he chose; *Maximius* proclaimed, That all men should use what Religion they like best, *Eus.* l. 9. c. 10. But 1. *Maximius*, out of naturall pity, because he had before persecuted Christians, did this. 2. *Dioclesian* and *Maximianus* tooke Churches from them, he restored them; hence followed peace till an. 130.

The Councell of Constantinople, 1. by *Theodosius* senior, *Theodoret.* l. 5. c. 7. *Socrates.* l. 5. c. 8. The Councell of Ephesus, 1. By *Theodosius* junior. *Evagrius.* l. 1. c. 2. So *Imperator Iustinus.* l. 44. ad *Menam Patriarcham de Monachis & Monasteriis separandis* & de *Episc. & cler.* *Eusebius de vita cons.* l. 3. c. 25. *Epistolam libella ad Synoda constitutionem.* The Bishops of the second generall Councell (if there was any of them generall) writ to the Emperour *Theodosius*, We desire your clemency, that you by your Letters would confirme the Decrees of the Councell (of Chalcedon) and command that it be ratified and established: which he did. See also *Constantius* his power, prescribing to the Councels of *Ariminum* and *Selencea* the subject matter they should treat upon, and commanded ten of each Councell to come and give him an account of their proceedings. *Saxonen.* l. 4. c. 6. *Theodosius* and *Valentine* command the Councell of Ephesus to send them some Bishops to acquaint them with the causes and motives of their deliberations.

Relatio Synodi Ephesine, quæ est tom. 1. concil. The second Councell of Nice, which some call the seventh Generall Councell, relate the like to the Emperour at Constantinople, *Theodoret.* l. 5. c. 8. *Zonaras.* tom. 3. anat. There be two edicts of the Emperours, *Valentinian* and *Martian*, confirming the

Picus Mirandula in apoloq. q. 8. Nemo sanæ mentis ita opinatur. Vt alio modo opinari possit, quia ita vult opinare. Edictum Valentiniani & Martiani lex 8. Quicumque Cod. de heret. Ultimo supplicio coerceantur qui illicita decere tentaverint.

Council of Chalcedon, so act. 3. Chale. to. 1. Conc. all which say, the Emperours, *de facto*, commanded as Magistrates, Church-men to determine according to the word, and corrected such as contravened. And though *Picus Mirandula* saith well, *Na man hath power of opinions so, as if hee will, he may have another opinion*, which though it may beare, that opinions fall not under free-will, yet the venting of them to others, is to *Mirandula*, a free act and punishable. We know the Edict of *Valentinian* and *Martian*, of capitall punishment against *Such as shall attempt to teach things unlawfull*. Let false teachers according to *Justinian*, have no leave to live and dwell in Roman bounds, saith *Pametiur*. *Augustine* saith, *Hereticks kill soules*, let them be afflicted in body, they bring on men death eternall, and they complaine that they suffer temporall deaths. And why (saith *Augustine*) should Sorcerers find the rigor of the Law from Emperours, and Hereticks and Schismaticks go free? *Constantius* gave out Edicts against Hereticks, as *Eusebius* saith. b. 2. c. 27. And also made lawes of pecuniary fines, and mulcts against them.

Pametiur c. 18. de diversis religionibus non admittendis. *Augustinus*, Epist. 50. ad Bonifac. Occidunt animas affligantur in tempore, sempeternas mortes faciunt, & temporales se perpeti conquarantur. *August.* contra Epist. *Parmeniani*. c. 10.

M. Actinius de dominis de Rep. Eccles. l. 7 c. 8.

Honorius made lawes against *Donatists* of fining and of banishing preachers of *Donatisme*. *Martianus* did the like. The like saith *Nazianz*, of *Theodosius* the great. Banishment and other punishment, the Emperours inflicted upon *Arrius*, *Macedonius*, *Nestorius*, *Eutiches* and their followers. Which the Arch-Bishop of *Spalato* *M. de dominis* granteth; though he sayes *Augustine* excepteth capitall punishment, for *such* (saith he) *he will not have to be inflicted for the conscience*; which is a manifest depraving of the mind of *Augustine*, who will have such punishment according to the quality of the fault inflicted on them, as upon Sorcerers and Murthurers. Let *Augustine* be considered in these and other places, after hee retracted his too meeke sentence, *That they should not be punished at all*. *Alexander Alexandrinus* said, *Arrius* and his followers ought so bee punished with excommunication, and a curse, *Theodoret. lib. 1. c. 4*. But for the point in hand the Christian Magistrate is tyed and obliged to these punish-

Augustin. con. Crescom. Gra. l. 2. c. 5. Deside & operib. 148. 159. epist. ad Marcellian. Epist. 150.

ments to be inflicted for morall offences, that the Law of God hath ordained, at least in nature: I prove,

1 That which is morrally, and cannot be determined by the wisdom and will of man, must be determined by the revealed will of God in his word; but the punishment of a seducing Prophet, that ruineth the soule of our brother, and makes him twofold more the childe of Sathan than before, is morrall and cannot be determined by the wisdom and will of man: Ergo, such a punishing of a seducing Prophet, must be by the revealed will of God in his word. The Proposition is proved. 1. Because God only, not *Moses*, nor any other law-giver under him, taketh on him, to determine death to be the adulterers punishment, *Levit. 20. 10.* And the same he determineth to be the punishment of willfull murder, *Exod. 21. 12.* of smiting of the Father or Mother, *v. 15.* of *Adultery*, *vers. 16.* of Scurry, *Exod. 22. 18.* of *Beastiality*. 19. Of *sacrificing to a strange God*, *vers. 19.* And upon the same reason, God only, not any mortall man, must determine the punishment due to such as seduce soules to eternal perdition. For what reason can be imagined, why God can be the onely determiner of such a punishment of killing, and not for the ruining the soul and making him the childe of perdition. Let not any say by this reason, to tempt to any sin, by any evil counsel, or provocation to immoderate anger or envy, should deserve death, for every tempting to sinne is a ruining of the soul of such as we give bad counsell unto, and tempt to sin.

Ans. If we do so tempt them by a sinfull way, as a sinfull injuring, and railing on them, or by a wicked course, it is sore it doth deserve punishment by the Magistrate; but the act of so counselling and tempting to sin, though *Ex condicione operis*, it be soule-ruin, yet it is not such as deserveth death. Otherwayes, killing, adultery, forcery, beastiality, tempt also to sinne and soule-ruine, besides the other injury in them, against the life and chastity of men.

2 The Proposition is proved, because the will of God can be the Creator, and first Author of nothing, but which is morrally good. For the Scripture is as full in the duties

As *Constantine* gave out severe laws against *Donatists*, so did *Julian*: the apostate restore temples to hereticks, and granted liberty of Conscience to them, that so he might destroy the name and Religion of Christians, as is before observed. So *Augustin* *Epi. 166* ad *Donatistas*.

God only determineth punishments for sinne.

of the second table touching mercy and righteousness, as in the duties of the first, touching piety and religion, and any thing pretended to be morall, hath God for its author, in either the first or the second table of the Law, nor can the will of man be the author of any thing morally good, and will-righteousness, is as unlawfull as will-worship, or will-piety, since the word is a perfect rule in matters of doctrine, or faith, or of life, manners and conversation, and teacheth the Judge what he should doe, *Deut.* 17. 18, 19, 20. *Psal.* 119. 9. *Psal.* 19. 8, 9. *Prov.* 3. 21, 22, 23, &c.

3 What ever by order of justice, doth concerne the life and death of our neighbour, rewarding or punishing him in name, body, goods; so as if it bee justly inflicted, it is justice; and if unduely and undeservedly, it is unjustice, and murder: as wronging of him in his body by stripes, wounding, death; in his liberty by prison; in his goods, by fines; that must be determined in the word by him that is Lord of life, death, liberty, of our name and goods, otherways the word should not reach us when the Judge sinnes, when not, when he makes just Lawes, when unjust, when he exceeds in punishing, when he is deficient.

I come to the assumption, The punishing of a seducing Prophet is morall. In that it is commanded to father and mother, not to pittie him, *Deut.* 13. 6. holden forth as the zeale of God, in father and mother, under the *Messiah* Kingdome, *Zach.* 13. 1, 2, 3, 4, 5, 6. and every one is forbidden, *To bid him God speed*, yea, and commanded to deny him an act of humaniey, and hospitality, and not receive him in his house, *2 Job.* 1. If we be commanded to put any shame on him, far more must the Ruler bee taught of God, what shame he should put on him. For what ever under the New Testament is capable of a command, is morall. And if morall, what the Magistrate should doe to him can no more be determined by the will and wit of man, than it can be determined what punishment the Magistrate must inflict upon the murderer, the adulterer, the Sorcerer, the *Sodomite*; which all the wisdom of God hath determined in the word, otherways God hath left the Magistrate in the dark, that from the word he hath no direction, when he committeth murder, or when he doth acts of justice. And that

The punishing
of a seducing
Prophet is mor-
al.

that it is a morall act also to seduce soules is cleare, in that, 1. We are commanded to *beware of such*, Matth. 7. 5. and *avoid them*, Tit. 3. 10. Rom. 16. 17. 2. That the Lord condemneth them in his word, as such as make their followers *the children of perdition*, Yea Matth. 22. 15. They *subvert the hearers*; *their word eate as a Canker*, 2 Tim. 2. 15, 17. *Lead silly women Captive*, 2 Tim. 3. are *Deceivers*, Tit. 1. 10. Now that God hath appointed a punishment for this of old, and hath spoken against this sinne so much in the New Testament, and bidden private Christians, cry shame on Seducers, and fly them, and yet left the Magistrate under a discharge, and inhibition to draw a sword against such: who can beleeve it? except that inhibition given to the Christian Magistrate wer written in the Testament of our Lord. To say the new Testament-dispensation is so spirituall that God wil have no remedying of seducing, but by the spirituall armor of the word, is said without ground, when the New Testament-dispensation is as spirituall to gaine the Sorcerer, the Theefe, the Sodomite, the drunkard, the Reviler, as the Idolater by the spirituall armor of the Word, *Act. 19. 19. 1 Cor. 6. 9, 10, 11.* and by this reason the Magistrate may draw the sword against no theife, Sodomite, Drunkard, Sorcerer, contrary to *Rom. 13. 1, 2, 3, 4, 5, 6. 1 Pet. 2. 14.* Especialy since the Magistrate is not indifferent towards ill-doers, and well-doers, since hee must punish the one as a Nurse-Father, praise and reward the other, *1 Peter 2. 14.* gaining of soules is well-doing, *Matthew 25. 21, 23.* And seducing of soules is by the Law of Nature and Nations, the worst of injuries done to men.

2 *Argument*, That which is perpetually morall, and one act of Justice at all times and places, must oblige us Christians, and the Christian Magistrate, as well as the Jewish Rulers: But to punish the seducing Prophet is perpetually morall, and an act of justice at all times, and in all places, as the rewarding of such as teach truth, is a commendable act of justice, *Ergo*,

The proposition is cleare, in regard the Morall Law doth therefore oblige us Christians, because it is morally perpetuall, and perpetually morall; and that in all times and places, as to serve God, honour our parents, not to mur-

To punish the seducing teacher is an act of justice morally obliging men ever, and every where.

Falſe Teachers in ſeducing others, apprehend the hand of divine vengeance purſuing them; as other ill doers do; and ſo it muſt be naturall Juſtice in the Magiſtrate to puniſh them.

The puniſhing of falſe Prophets, is of the Law of nature.

der, &c. is perpetually morall now, as among *Jewes*, with us, as among the *Indians* and *Tartarians*: but to puniſh the ſeducing Prophet is ſuch; 1. becauſe the Heretick is condemned by his owne conſcience, *Tit. 3. 10.* in believing lies. Ergo, Farre more by his owne conſcience, by leading others into that ſame condemnation with himſelfe; and if he apprehend the vengeance of a God-head, there muſt be a conſcience naturally apprehending ſuch: as we ſee the conſcience of murderers, and of *Cain*, feare ſome revenging hand. If therefore the Miniſter of God, the Magiſtrate, inſiſt this, it muſt be nothing elſe but an act of naturall Juſtice, which the naturall conſcience doth apprehend. But what acts of Juſtice the conſcience naturally feares, muſt be acts of Juſtice perpetually morall, not reſpecting one man or Nation more than another. 2. All Countries by an inſtiſt, apprehend a God, and conceive their *Prieſts* and *Prophets* are to be entertained and rewarded, as *Egypt*, *Gen. 47. 22.* *Midian*, *Exod. 2. 16.* *Exod. 18. 1.* *Judg. 17. 5. c. 18. 4. 2 King. 15. 18.* The *Philiftins*, *1 Sam. 5. 5. c. 6. 2.* *Baal* and the *Zidonians* had their *Prieſts*, *2 King. 10. 8, 19*, *Lycania*, *Act. 14. 13.* And if their Rulers feed their *Prieſts*, the falſe *Prophets* and *Prieſts* that deceive them, and miſ-lead them, they muſt puniſh: So the King of *Babylon* roasted in a fire two falſe *Prophets*, *Jer. 29. 21, 22.* And it is cleare, that *Jeremiah* argues not from any judiciall Law, when he ſaith, *The Prophets that ſpeake lies in the name of the Lord, ſhall die by the ſword, c. 14. v. 14, 15.* It was by the ſword of the *Chaldeans*, (who had nothing but the Law of nature) that they periſhed; for no Judiciall Law of God taught them, that he ought to die by the ſword of the Magiſtrate, who ſpeaks lies in the name of the Lord; whereas the *Chaldeans* knowing that *Jeremiah* had prophecied truth, and was ſent of God, they intreated him well, as the Lord had fore-told, *Jer. 15. 8.* Nor can it be ſaid, that the conſequence is null, and that that cannot oblige Chriſtian Magiſtrates, which hath no better warrant than the corrupt practices of *Heathens*; for they persecuted the true *Prophets* and *Apoſtles* that ſpoke in the name of the Lord; as *Herod* beheaded *James*, *Acts 12.* and apprehended *Peter*. *Nero* persecuted *Paul*, and

Demetrian

Domitian confined Iohn to the Isle Pathmos for the Word of God. To which I answer, That the Argument is not drawn simply from the practice of Heathen Magistrates, but from the light of nature, that teacheth all Magistrates, Heathen and Christian, to punish publike impostors, false Prophets and liars, as most pernicious enemies to the peace of all humane Societies. And if the Law of nature and Nations dictate to all Societies, That deceivers, and such as raise false reports and lies upon earthly Judges, should be punished; far more is it a principle of the Law of nature, that publike lyers, and such as speake lies in the name of the Lord, and deceive and seduce the soules of father and mother, King and Ruler, and of all ranks of men in the Society, should not be tollerated in the society. And what though Emperours and Kings have abused the power that God gave them for the truth, to persecute the servants of Christ for the truth, it followes not, but they had just power, as the Ministers of God, to punish seducing Prophets, as well as other ill-doers, by the law of nature and Nations. And this I take is holden forth by Iob, 31. 26, 27, 28. who being under no Judiciall Law, obliging the Jewes, but a Gentile, and so in this led by the Law of nature and Nations, maketh Idolatry and worshipping of the Sunne and Moone, to be an iniquity to be punished by the Iudge. That this is not an iniquity to be punished by God (as if heresie be innocency, as Libertines say, it must neither be punished by God nor man) but by the Judge on earth is cleare. For 1. the expression, v. 28. varies onely in the number from that which is v. 11. Now there Iob saith of Adultery

Idolatry is to be punished by the Judge, and that by the testimony of Job c. 31. Who was obliged to observe no Judicial law but only the law morall and the law of nature.

וְהוּא עוֹן פְּלִילִי וְיִשְׁפֹּם יְהוָה אֶת-יָדָיו עָלָיו וְיִשְׁפֹּם אֶת-יָדָיו עָלָיו וְיִשְׁפֹּם אֶת-יָדָיו עָלָיו
 et ipsum iniquitas Iudicam. And ver. 28

וְהוּא עוֹן פְּלִילִי וְיִשְׁפֹּם יְהוָה אֶת-יָדָיו עָלָיו וְיִשְׁפֹּם אֶת-יָדָיו עָלָיו וְיִשְׁפֹּם אֶת-יָדָיו עָלָיו
 etiam hoc iniquitas Iudicis. The English

Divines do well observe, That adultery is a capitall crime to be punished by the Iudge, Gen. 38. 24. Levit. 20. 10. Deut. 22. 22. And they expound ver. 28. the same way. Pagnin. est iniquitas Iudicanda, Iudice digna, vel Iudiciaria. Mercerus, Exod. 21. 22, He shall give כַּפְּלִילִי according to the Iudges, Isai. 16. 3. do, Mercerus ibid.

English divines an. on Job 31. ver. 11.

Pagninus in verbo.

פל

Mercurus ibid.

Judgement. Shimlerus, מליל Judges that cognosce of

causes. Deut. 31. 33. *Our enemies being Judges*, Job 31. 11. *Iniquitas dignaque Iudicetur & puniatur*. It is true, the LXX, expound it, ἀνομία ἢ ἡδονή; and the Chaldee Paraphrase, לחוד הוי מרחן פרוש, *est enim iniquitas maxima*. But it is

LXX.
Chaldaica para-
phraf.

Hieronimus
Hieron. trans.
Job 31. v. 11.
Hieron. Trans.
Exod 21. 22.
Bibliaparisens.
& complutens.

LXX.
Syrica versio
Samaritan.

Vatab. Job 31.
Iamius Job 31.
Piscator ibid.
Pineda com. in
Job 31. 28.

Sanctius in Job.
31. v. 11.

Ier. Taylor Li-
bertie of pro-
phecyng lect.
14 p. 206,

Spalato de Rep.
Ecclesi. 8. c. 8.
which booke
is wanting in
the ordinary
copies.
Taylor's liberty
of prophecyng
& c. 14 p. 207.

taken for a crime that comes before an earthly Judge. So Hieronimus. And Exod. 21. 22. If a man strike a woman with childe, and she live, he shall give according to the sentence of the Judges. Hieronimus quantum arbitri Iudicaverint. The Chaldee Paraphrase, על מימד דייניא ויתן, & dabit per sententiam Iudicum.

LXX. καὶ δώσει μὲν ἀπομίσθον. The Syriac, Dabit quantum discernent Iudices. The Samaritan, Dabitq; ex sententia Iudicum. Vatablus, Job 31. v. 11. Iniquitas capitali supplicio persequenda, v. 28. Nam & ea iniquitas capitali supplicio digna. Junius, Iniquitas à Iudicibus animadvertenda. Piscator, Iniquitas Iudiciaria. Complutenses, Iniquitas Iudicanda. Pineda in Job 31. 28. Iniquitas digna Iudicio, Iudicumq; sententiâ severissimâ & gravissimo supplicio. All agree to this, That Idolatry, according to Job, from the Law of nature, deserveth capital punishment to be inflicted by the Judge. And Pineda saith, this agreeth with the Law of God. Especially, Deut. 4. 25. & 23. Sanctius gathereth from Job 31. 11. That Adulterers in Jobs time were, by the sentence of the Judge burnt. Now the same expression is, v. 28. spoken of Idolatry. Hence is Socrates condemned to die for his false Religion, as is supposed by the people. Maximus condemned the Priscillians, as Hieronimus observes for Heresie. Nor is it much to be valued, that Ier. Taylor saith, That Maximus was a Tyrant, and put to death Catholike Hereticks. Without choyce, it proves punishing of Hereticks, as supposed of old to be warranted by law. Ursatus and Stacius procured at Court, Law to death against Priscillianists. And the Nicene Fathers, that Arius should be banished. Nor doth Spalato cite Tertullian, Cyprian, Lactantius, Hierome, Severus, Sulpitius, Minutius, Hilary, Damascen, Chrysostome, Theophylact, Bernard, for any other purpose (whatever Taylor say on the contrary) but 1. To prove, this forcing of men to Religion, is not to the way of God, which al-

So I teach; for the preaching of the Word; not the using of the sword, is the meanes of conversion of sinners. 2. That killing is not to be practised on all Hereticks. 3. That the Law and the Sword, are not to go without convincing of the conscience by the Word of God. 4. That to deliver up godly men to persecuting Tyrans, because of some errors, hath more scandall to cause men stumble at truth, than to make truth victorious. 5. That neither Church nor State can judge heart-opinions, nor punish them, but only professed and taught opinions, that are both unnecessary and unsound. 6. That Pastors have not the Sword to compell to Religion. 7. That Nations of another Religion are not gained to Christ by the Sword; nor can we make warre against them, because they are Idolators, and follow a false Religion; nor was Idolatry the ground of the warre that Israel raised against the Canaanites and other Nations. To all which I adde the words of *Ier. Taylor*, *The best and ablest Doctors in Christendome have been deceived actually in matters of Religion, in that all sorts of Christians dissent from the errors of Papius, Irenaeus, Lactantius, Iustin Martyr, Cyprian, Firmilian, &c.* Ergo, by Taylors sentence, we are not to rest much upon the Fathers, whether they be for or against liberty of conscience.

How the fathers deny the sword is to be used against men for their conscience.

Taylor liberty of prophecyng sect. 13. p. 13.

For course to be taken with Pagans (to speake by the way) all that *Lactantius*, l. 5. c. 20. *Tertulli ad Scapulam*, c. 2. *Augustine*, ser. 6. de verb. dom. c. 7. cont. litè. *Petitian*. lib. 2. c. 83. we approve, and what famous Schoolmen, *Cajetan*, *Thomas*, *Bannes*, *Durandus*, *Paludan*, *Richardus*, *Tannerus*. *Garnachens*, *Paluda*, and that of *Augustine*, ser. 6. de verb. Dom. c. 7. *Glandiendae* off *Paganis*, ut audiant veritatem, in Christiana vero secunda putredo. Pagans must be allured, and not compelled by Warres to the faith. Because the just cause of Warre must either be an open breach of Nations against the Law of nature; for it must be a sinne, of which a multitude may easily be, or are convinced of; as is cleere in the *Amalekites*, and all the Nations who invaded *Israel*, *Josh. 11. v. 19, 20.* or then in a visible Church, it must be for manifest Apostacy from the Covenant of God, and true Religion, as the new Altar supposed to be erected by the two Tribes and

the halfe against the only one Altar commanded by God. See *Cavarruvias in Regnum peccatum* part. 2. sect. 4. *Sotus* in 4. dist. 5. 4. 1. art. 10. *Molina de Justitia* disp. 106, and *Bannes* 11. g. 10. art. 11. saith, that *Paul* the third defined well, that the *Westerne Indians* being capable of life eternall, were true Lords of their possessions, and could not be justly deprived thereof.

To tolerate Jewes openly blaspheming Christ, or to receive them in the Common-Wealth, cannot be allowed, or to suffer them to have Synagogues, In regard they blaspheme the God we are in Covenant with, and doe no lesse deny him, then *Goliath* and *Senacharib* did, 2. But simply seduced Jewes are to be instructed, for there is a peculiar prophecy touching the Jewes, *Rom.* 11. *Jer.* 50. 5, 6. That they shall bee brought in to know Christ, and beleve in him.

3 Argument, That which was a meere judiciall law, and not onely in no force now, as touching any obligation to bodily punishment from the Christian Magistrate, is now under the Gospell, either a sin offensive to humane society, Or, 2. No sin, but innocency, as some say, Or then 3. A thing indifferent. If it be a sin offensive to humane society, and the people of God, to drive them away from the Lord their God, and an abomination that *Israel* should feare to doe, in the dayes of *Moses* and before Christ came, as is cleare, *Deut.* 13. 3, 4, 5, 6, 7, 8, 9, 10, 11. It must be so now: for since it is not a Typicall, but a morall sin, it is at all times, and in all places to us, and now, and to them, and then, an abomination. Ergo the Argument of the holy Ghost being perpetuall, that it is destructive to humane society, the Lord must provide the same, or as effectual means, for the remedying thereof. But if the Christian Magistrate have no place or power to repress such abominations, but *Israel* may seduce men after false gods, and not feare the stroke of his sword, then hath the Lord left the Church to the lust of ravenous Wolves that destroy the flocke, and hath left these wolves to the Lords immediate hand of judgement: for rebukes, Church-censures are not to be used against them, upon the same ground that the sword should not be drawne against them, by the ground of *Libertines*:

Church censures and rebukes for conscience inferre most of all the absurdities that *Libertines* impute to us.

for rebukes and Church-censures doe. 1. Force the conscience no lesse than the sword. 2. They beget Hypocrites. 3. Are as contrary to the law of meeknesse and gentlenesse of Christ and his servants, who used no such way to gaine the *Samaritans*, and other gaine-sayers, as the sword is repugnant to Christs meek administration, who did not use either sword, crying, rebukes, or excommunication, against broken reeds, though both these may be used against Seducers in great gentlenesse and tenderneesse toward their soules, by fathers in State or Church. 4. They are no lesse against liberty of prophesying, beleiving with a reserve to believe the contrary, than the sword. For how can we in the name of the Lord, rebuke, threaten eternal wrath, deliver to Sathan, seducers, more than the Magistrate can use the sword against them, yea, or refute their errors, in the name and authority of Christ, or strike with his rod, since wee are not infallibly perswaded more than these we call Seducers, for they may upon the same grounds call us Seducers, threaten us with eternall wrath; and deliver us to Sathan, in the same name and authority that the sound Church proceedeth against them; for neither side had the infallibility of divine authority, in a reflex knowledge, more than others, by the Doctrine of *Libertines*. 5. They are no lesse contrary to growing up in knowledge and new light; for contrary reasons, and rebukes, and threatnings are as apt to expell new light, and to reduce the Seducer to old darknesse, for any certainty of perswasion any of the sides have, for both may see beside their book, and dreame the moone is made of wax, by this way, and instructing of teachers that see but on this, and the yonder side of truth with eyes of flesh, as they say, is as uneffectuall a remedy against Teachers, as the sword. 6. Since the sword and stoning, when used by the *Jewes*, *Dent. 13.* presupposeth infallibility. What warrant doe our Lords of licence of conscience give us, that all the Commons, and Lads, and Girles that lifted a stone against the Seducer, had Propheticall infallibility: or that every wife, to whom her husband might say, *Let us go and follow Baal and Dagon, for sure the Zidonians and Philistines are a people taught of God as well as we*, was infallible in

her knowledge and unerrable, and the husband an erring Seducer according to the principles that masters of licence would lead us on : for there must be a response given to all and every one to beleve this is the Seducer, from the light of *Moses law*, else they had no more right to stone the Seducer, then the Seducer to stone them. For as wee may erre in persecuting true Prophets, I hope so did the people, *kill the Prophets, and stone them that were sent*, Matth. 23. 27 and 2 Chron. 36. 16. *they mocked and misused the Prophets of God*, and did as foully erre in persecuting, as now we under the Gospell. Yet Mr. *Goodwin* gives to the Jewes an infallibility of an Oracle to tell them who was the man to be stoned, as a Seducer. But let him answer these Queries.

III

Spernere con-
temnere.

That there was
an immediate
response of
Gods oracle
telling who was
the false teach-
er, is an unwar-
ranted forgery
of Libertines.

1 Did the Oracle speak immediately to all the actors in the stoning? I thinke no : then the Oracle spake to the Priest only. To *Pashur* ; then the Officers had but the word of *Pashur* to put *Jeremiah* in the stockes, and the people had but the Priests word for stoning the man.

2 Query, Were the people infallible in discerning the Priest to be a true relater of the mind of God from the Oracle? How beleevved they then some lying Priests who persecuted the Prophets of God?

3 Query, Was the Priest infallible in discerning the Oracle and relating the mind of God to the people? How then did they say, *he is worthy to dye*? How did *Caiaphas* say, *What need we any more witnesses*, We have heard himself blaspheme?

4 Were not the Priests *Deut. 17. ver. 11.* To Judge according to the sentence of the Law of God delivered to *Moses*? Was this an immediate Oracle of infallibility, such as *Bellarmin*, *Becanus*, *Gresserus*, *Valentia* *Corn. a lapide* ascribe to their *Appollo* at Rome? I thinke Mr. *Goodwin* cannot say that. If he doe, I know what to answer to the Papiests in that. If it was the law and the testimony, as I conceive it was, had not all the people that were to stone the seducing Prophet, their way of judging the false Prophet? If they must not follow him after other Gods, and if they must be actors in stoning him. And was not this fallible as well as ours under the new Testament? and therefore, because we are not infal-

lible judging in the heart Heretick ; we must not draw the Sword against him ; and I say, nor can we draw the Sword of the Spirit against any such ; for in the using of the Sword of the Spirit, in teaching, refuting, or arguing against Hereticks ; we are not infallible. If this way of Peoples judging, and not listening to the suggestions of a false Prophet was infallible, how erred they, and slew the true Prophets, and stoned them that were sent, Matth. 23. 27. As well as we may ? And why may not we, notwithstanding of our fallibility and actually erring, judge and drive away by the sword, devourers of the flock, as well as they ?

6. If God have left no means under the New Testament, but exhorting, to suppress the seducer, what shall be said of *Iohn 2 Epist.* 10. who forbids to receive a seducer in our house, or bid him God speed. Sure this is for an externall forcing of the conscience, if we credit *Libertines* ; for rather then some seducer lye in the fields in *America* in winter, he will say he abhors *Familianisme*, though he hate all the sound in the faith. Now is not this a greater externall power, armed against a Seducer, then if the holy Ghost had said, If a murderer, a Parricide, a Sorcerer, a Drunkard, come to your house, let him not lye in the fields, lodge him, but give him course cheare, and no bed to lye on, no fire to warme him ? yet so much is not said in expresse words, for the forcing of the conscience in the New Testament. Again, for the second member, If to teach what we judge in our conscience to be truth, though most erroneous, be

no sinne, but innocency, yea if (as *Minus Celsus* said) it be a token of a good conscience, and innocent feare of God, as *Libertines* say, we are to judge no mans heart, and that in a matter of salvation, no man will be so Devill-like as to go to hell, and leade millions of soules with him, the way being against his conscience. For *Ier. Taylor* saith, Liberty of pro-

It is all one here, whether it be a reall truth the Seducer holdeth and teacheth, or if he onely apprehend it to be a truth, though it be an untruth ; and he said well according to his way. Now, if to teach (I say) what we conceive to be truth, though most false, be no sinne, but innocency, then the *Magistrate* ought not onely not to punish it, but

reward

If Heretic bee Innocency, seducing hereticks ought to be praised and rewarded.

Liberty of prophesying.

reward it; and to allow stipends and maintenance to all Seducers, to teach what errors they judge saving truths. And grant me these three, which cannot be denied but by grosse Anabaptists, 1. Rom. 13. That the Magistrate is to reward well doing. 2. That the workman is worthy of his wages, 1 Tim. 5. 18, 19. Matth. 10. 10. And 3 That a preaching Ministry is necessary under the *New Testament*, 1 Cor. 1. 16, 17, 18, 23, 24. Rom. 10. 14, 15, 16. Then must it follow of necessity, That the *Christian Magistrate* should maintaine and pay stipends to all Preachers, whether sound, and Orthodox, or Heterodox, and seducing; for if he withdraw maintenance, as a Magistrate, or any other way, because he judgeth the Preacher to be unsound, and a seducer, he taketh upon himselfe to punish a man for his conscience, when as he hath no infallibility; and he doth so punish and force the conscience of the innocent Pastor and People both. For he is obliged to judge, that both the sound Pastor and the Seducer follow their conscience; and whatever the Doctrine of either be, Orthodox or Heterodox, he is to judge that both followeth his innocent conscience, and in so doing, both feareth God, and doth well; and by his Office he is for the praise and reward of well doers: And suppose he judge in his conscience, that the Doctrine of the Seducer is error and Heresie, yet is he to judge it Heresie with a reserve, so as it may be to him the next moneth sound Doctrine; and therefore not to judge otherwayes of the Seducer, than that he followeth the dictates of his conscience. And so as yet he doth not take on him infallibility to judge, that the Seducer teacheth against the light of his conscience, and therefore is not to punish him, but reward him, and pay wages to him, as to a well doer: Yea, and whatever Ministers teach, since neither they are infallible in teaching the very fundamentals, nor the people that heare infallible in judging, and neither are to beleeve with the perswasion of faith; And all are to be heard as instructors. For suppose you believe that Christ is God consubstantiall with the father, yet are you to heare *Arrius* preach, and to admit a contrary light. If *Arrius* can make the contrary appeare to your minde, and *Arrius* preacheth according to

the light of his mind, and there is no reason why you should not be instructed by the Seducer (for you are to try his doctrine) as well as by the sound teacher, for you have no infallible knowledge who is the seducer, or who is the sound Teacher, by the principles of Libertines.

The third cannot be said, to wit, That it is indifferent to drive away people from the true God; for it must either be good and praise worthy, or evil, and so punishable, against which we have sufficiently argued.

Argument 4. What the Magistrate is fore-prophecied to be under the New Testament, that he must discharge with all the power God hath given him, and that perpetually, and not by the tie of a judicial and temporary law, which binds for a time only. But the Magistrate is fore-prophecied *Isai. 49. 23.* and *60. 10.* *Rev. 21. 26.* to be a Nurse-father to the Church under the New Testament, to keep and guard both Tables of the Law, and to see that Pastors doe their dutie, to minister to the Church by his royal power, yet when the fountain shall be opened in Davids house, that is under the New Testament, he shall thrust through the false Prophet that speaketh lies in the Name of the Lord, *Zach. 13. 1, 2, 3, 4, 5, 6.* Kings, as Kings, must confer some service to the Church, over which they are Nurse-fathers. But all the power that Kings have, is essentially co-active, and in order to rewarding or punishing, *Rom. 13. 3, 4.* therefore they must confer co-active service. *Piscator* saith well, That the Prince is called the keeper of both Tables of the Law by our Divines, therefore he is to vindicate Gods glory in both. He that hath the keeping of two pits, one more horrible and dark, another more mild and sweet: some for two malefactors, a thief, and an adulterer, he must not cast the thief in such a dark dungeon as the adulterer: So if the Magistrate keep both Tables, he must not punish according to his own will, but according to the rule and prescript of God. Nor saith the Author of the *Bloody Tenet* any thing, when he tells us that the Magistrate owes to the true Religion; 1. *Approbation and reverend esteem.* 2. *Personal submission to the spirituall government,* *Mat. 18. 1 Cor. 5.* 3. *Protection to the Subjects whether they be apart or met together.* To a false Religion he oweth permission, not appro-

The Magistrate as a Magistrate according to prophecies in the old Testament is to punish seducers.

Bloody Tenet c. 125. p. 214. Wm Master Williams given to the Magistrate in Religion is not sufficient.

bation. Mat. 13. 30. 2. Protection from violence to their persons and estates.

Ans. All this is very nothing, 1. Approbation and submission to truth is no royall power. *Isaiab* giveth a paternall and fatherly power to the King in Church matters, when he saith, *He shall be a nurse-father*. Now all he gives in these two former points, to wit, approbation of, and submission to truth, is no more then any tradesman or son owes to the Church: So *Isaiab* makes the King a father; this author makes him a son subject to the Church, which subjection I deny not in another consideration, but that as a nurse-father he should approve the truth, and submit thereunto, as all the members of the Church, makes him both a father and a son; a commander, and a humble submissive obeyer in the same consideration, which is most contradictory and uncongruous, for he must speak of him as a Ruler, or else he saith nothing. The third thing which is, protection to the true Church is nothing to the purpose; for that he owes to them as subjects, not as they are serving God in the duties of the first Table, for the King by this man can neither command them nor forbid them, by his Magisteriall or coactive power to serve God, or not serve him, in the duties of the first Table, and by the true Church that the King owes protection to, the Author meaneth not the Church that is in it self sound and true, but the Church that seemeth and appeareth so to the conscience of the Magistrate though most erroneous. Now this is the Church of Seekers and Anabaptists, but suppose the Magistrate or Commander in war be a Familist, a grosse Anabaptist; the Author will not say, That he ought to protect the Church assembled to worship God, and to excommunicate and deliver to Satan such as subvert the faith of many, and say the Resurrection is already past, or that he ought to protect an Assembly of Divines that are for Presbyteriall Government, and the truth that Calvin and our Reformers delivered: These are to him Antichristian Synagogues; or if he owe them protection, he ought to offer violence with his sword, to Anabaptists, such as rose in Germany under John Beeld of Leyden, that out of meer principles of Religion, killed

all that were not of their way, and to displace, imprison, and confine *Presbyterians*. So yet in a defensive way the Magistrate must offer violence to the conscience of men, who for meer Religious grounds doe labour to scatter and violently to hinder the meetings of the servants of God: for how many of the Sectaries of *England* who are for liberty of conscience have come into Churches in *England*, and stepped up to the Pulpit, and hindered the Minister the discharge of his conscience to the flock, and offered violence to the meeting of the true Church? now it is not enough to say the Minister was but an Antichristian service-book-man, and it was no true Church whose service such Sectaries interrupted; but giving and not granting it were so, yet are *Libertines* not to offer violence to the conscience of any Church true or false, if they be true to their own principles: but this Author being an *Anabaptist* and a *Seeker* will say neither warres nor such violence are lawfull, but if so, the Magistrate then cannot with the sword protect the true Church against the violence of men, who upon meer conscience disturbe their Assemblies.

2. To *Libertines* all Churches professing true Religion (as all Churches on earth, *Indians*, and *Mahometanians* now excepted, do) must be true Churches, for they are not to judge, but that they follow their conscience, and so the Magistrate owes protection to them, though their conscience be most erroneous, & even for such as they conceive to be true Churches, they are not infallibly perswaded they are such, and so the Magistrate gives no protection to them as true Churches, but only as Subjects, which the Author tells the Magistrate he owes to false Churches, & so the King, by this is a Nurse-father, by his office and by the places *Isai. 49. 23.* and *60. 10.* to bring his glory of protection to the whore of *Rome* if they be his Subjects as well as to the New Jerusalem: but sure the King by these places owes father-nursing and Magistratical protection to the true Church not to the false, because *Isai 49. 23.* 1. The place is clearly of such a Church as the Lord can no more forget, then a woman cannot have compassion on the fruit of her wombe, *v. 14, 15.* 2. Such a Church

Christian kings are no more nurse-fathers
Isai. 49. 23.
to the true Churches of Christ, then to the Synagogue of Antichrist according to the way of *Libertines*.

as is written in the palmes of Gods hands, v. 16. 3. Whose wars
 and destroyers shall be removed, v. 17. and destroyed, ver. 18.
 4. Which shall be enlarged, by the in-coming of the Gen-
 tiles, whose place shall be no narrow for multitude of Sons and daugh-
 ters begotten by the power of the Gospel, though she was a cap-
 tive removing too and fro, v. 19, 20, 21. 5. A Church that
 shall lift up a standard to the Gentiles, and Nations to take in
 their Sons and daughters to fight under Christs colours, as
 being baptiz'd to the same faith, vers. 22. 6 A Church
 whose spirituall Government Kings and Queens shall o-
 bey, licking the dust before them, v. 23. 7. A people that wait
 for the Lord, and so shall not be ashamed, v. 23. Now to say
 that a false Church shall have all these glorious privi-
 ledges needeth no refutation, and they must be stupid who
 teach that Kings are made Nurse-fathers by this Text. to
 Antichrists Kingdom, as if the Lord had the Beast and his
 Followers written on the palmes of his hands, or that Kings
 being made Nurse-fathers to the true Church, owe nothing
 to those that wait on the Lord, but the common protec-
 tion of Subjects which they owe to Images of Antichrist,
Towers, Mahometans, Indians, who worship the Devil, if these
 be their Subjects, is a very pleasant dream and incredible;
 for the place *Isai. 60.* cries to him that runs and will read,
 that Kings shall minister something to the true Church,
 which they doe in no sort to the false Church, and it is
 most evident to the judicious Reader, that the sucking of the
 breasts of Kings, v. 10. 16. and the kissing of the Son, *Psal. 2.*
 must be more then common protection to Subjects that
 are open enemies to Christ and wasters of Zion; yea
 it must be some protection to the Church as the Church,
 and to the Laws and Ordinances of God, in rewarding the
 well-doers, and conserving the Ordinances, and the cor-
 recting of wolves, Impostors, lying Prophets; for if we
 come to Master *Williams* his way, That the King owes pro-
 tection from violence to the persons and estates of false
 Worshippers, to those that serve Devils, and because they
 are Subjects, then those Texts say no more then, *Be glad*
Indians, Popish Idolaters, Mahometans; for I will make Kings your
nurse-

nurse-fathers, and Queens your nurse-mothers, and Kings shall minister unto you, and you shall suck the breasts of Kings, and Kings shall bring their glory and riches to you. Nor need we prove that the place *Isai. 60.* speaks of the true Church, read it and its proved, *v. 1.* Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, &c. Nor is the matter helped to say, It is a great favour, that the power of the Kings who lent their horns to the Beast, is now lent to the Lambe and his followers for their comfort, for then what power bring the Kings to the New Jerusalem, but Royal power? and what Royal power to protect the true Church in their persons and estates as they doe the false? is this the breasts of the milk of Kings, and their royall power as nurse-fathers? and that power which they bring into the New Jerusalem? when it is the same very power they brought into Babel, and the same horn they lent to the beast. 2. The Kings lent no royal and paternall power to the true Church but what they lent to Babel as yet, nor doe they yeeld any royall power to hold up Christs throne and maintain his ordinances, or convey the sincere milk of the word, by their politick coactive power to the Church, if our Adversaries Doctrine be received.

Againe, permission to the false Church is proved by *Matth. 13. 30.* Let the tares grow till Harvest. *Gulielmus Parisiensis part. 1. tract. de legibus p. 27.* *Ubi ergo impii in consumptionem populi dei, vel diminutionem crescunt, ibi nullatenus crescite finendi sunt, sed eradicandi; Quod si quis dixerit, quibus ipsi sunt zizania, possunt esse triticum, quia converti possunt ad viam veritatis---sed non hoc certum, quod autem per ipsos, illi qui triticum sunt, zizania fiant, hoc evidenter certum est. Hoc enim est ac si diceretur, ut paucis lupis in medio gregis existentibus, gregemque incessanter lacerantibus, ac devorantibus, parcatur, quia forte deus, faciet illos, oves & agnos, & dimittendus paucas faces ardentis in medio silve lignorum germinantium, ipsamque silvam incessanter ar-*

The mist of divers famous Authors touching the parable of the Tares. Mr. Whitcomb mis-interprets the parable of the tares.

Guliel. Parisiensis on the parable of the tares. Let them grow till harvest, because

tares may become wheat, but that is uncertain; but it is certain that wheat may become tares, then let them grow till harvest to destroy the people of God, is as if one should say, let a few wolves continually eat and devour the flock, because God happily shall make these wolves sheep and lambs, and let some few burning torches devour and consume the wood, because God may make these fruitfull trees, and let some few Lepers, who continually infect most contagiously remain among whole people, because God may save them.

Calvin advers. Servetum if the words of the parable be precisely pressed, all Magistrates must be interdicted of the use of the sword, *Chokier* in *Paranef*, the Parable speaketh not of judges.

Beza nor none of the Fathers ever said that Hereticks should not be judged till the last day, *Chrysost.* hom. 47. on *Matth.* dissipate the Assemblies of Hereticks but kill them not.

Jacobus Acontius by the wheat are meant the godly, by the tares the ungodly, if both godly and ungodly must be suffered to grow, all Magistracie and authority of discipline should be abolished.

Jacobus Acontius. Tares are all wicked men, then no wicked men must be punished, most absurd. *Garnacheus*, If real danger be imminent, the Church and the Christian Magistrate must abstain from discipline, and the Parable saith no more. So *Suarez*.

centes, quia Deus forsitan faciet illas arbores fructiferas, -- paucos leprosos dimittendos esse in medio sani populi assiduo contagio ipsum corrumpentes & insipientes, quia forsitan Deus salvabit illos. *Calvin advers. Servetum* numb. 597. si precise nobiscum agant, ex verborum formula, non tantum prohibeantur magistratus ab usu gladii, sed omnem disciplinam à medio tolli oportet. *Joan. à Chokier* in *Paranefi* ad hereticos, c. 2. parabolam illam non loqui de judicibus. *Beza* de heret. puniendis, p. 136. Nemo patrum hereticos ne quidem judicandos ante extremum diem asserit. 229. zizaniorum appellatione intelligi arbitror non solos hereticos, sed omnes qui vitæ exemplo Ecclesiam offendunt, *Chrysost.* hom. 47. in *Mat.* finite crescere, dissipate hereticorum conciliabula, ora obstruite, audaciam loquendi concidite, sed ne interficite, item *ibid.* dogmata quidem impia arguite & anathematizate, sed hominibus ipsis parcite. How far is *Mr. Williams* Bloody Tenet against all the power of the Ministry, or so much as rebuking Hereticks, for he saith c. 28. p. 53. Thirdly I have proved that the Ministers or Messengers of the Lord Jesus ought to let (the tares or hereticks) alone, and to let them live in the world, and neither seek by prayer nor prophesie, to pluck them up before the harvest. *Emthymine* and *Theophylact* follow *Chrysostome*, puniendos, non necandos. *Jacobus Acontius* stratage. *Satan* l. 3. p. 153. constat triticum esse pios, zizania impios---si sinendi sunt crescere, tam impii, quam pii---tolle-retur omnis magistratus authoritas omnisque disciplina, & page. 157. Inter Pontificios *Jacobus Simanca* parificensis Episcop. in *Enchyridio* violata religionis ti. 1. p. 16. nu. 12. parabolam loqui de punitioe impiorum, quando est periculum ne simul eradicetur triticum, zizania sunt omnes filii nequam, nullus igitur facinorosus puniendus, absurdum, non loquitur parabola de judicibus. *Phillippus Gamachæus* in 12. q. 10. de infidel. q. 13. finite crescere, si verum ac reale non imaginarium damnum immineat, debet tum Ecclesia, debent tum Christiani principes à coactione abstinere. Sic *Suarez* tom. de vir theo. dif. 18. se. 4. nu. 9. (ne forte eradicetis) sic *August.* l. 3. contra *Parmen.* cap. 2.

c. 33. *Tannerus* tom. I. dif. 1. de fid. q. 9. du. 2. n. 30. (ne forte eradicetis) ratio hæc est communis & adequata omnis justæ permissionis malorum quando etiam Deus ob eandem causam mala permittit. *Azorius* inst. par. I. l. 8. c. 13. per *zizania* heretici intelliguntur secundum *Chrysostinum*, *Augustinum*, *Hieronimum*, *Enthymium*, *Theophylactum*, sed respondet ex parabolis non semper sumi efficax argumentum, & generaliter per verba, accipi hic prævios mores & falsa dogmata. Nor is it altogether to be condemned that *Gregorius 9. Innocen. 4. Paulus 3. Clemens 8.* command the Talmudicall and Cabalisticall books containing Blasphemies against God to be burnt in the fire, *August. Ep. 48. ad Vincen.* retracteth ingeniously his opinion, That Hereticks ought not to be punished, mea primitus sententia, erat, neminem ad unitatem fidei cogendum. *Theodore Srackius* in hist. Anabap. c. 8. in notis p. 108. to the compelling of men to religion against their will, that which some object out of *Lactantius*, that *Lactantius* doth argue against such as being destitute of the word of God and sound reason, would compell by the Sword only men to receive true Religion.

It is a token the man is scant and ebbe of proofes in Scriptures, when he can prove liberty of conscience by no Scripture, but one wing and tith of a Parable, never expounded by Christ, who yet expoundeth all the rest of the parts of the Parables, and yet (as I have said before) the tares are not expounded by Christ to bee Heretickes, but ver. 38. The tares are the children of the wicked one, and ver. 41. all things that offend and doe iniquity. *Mr. Goodwin* denies that Heretickes are ill doers, *Mr. Williams* saith, they do iniquity. but if he would expound and apply all the tithes and joynts of the Parable, then *Mr. Williams* must tell us what the sleeping of men, v. 25. and what the springing up of the blade is, and the bringing forth of the fruit is, v. 26: and how men quarrell with God, because of the prosperity of Hereticks, when as Scripture extends the prosperitie that stumbles men, to the most wicked, who are fat and rich, *Psal. 37. 1, 2, 3, 4. Ier. 12. 12. Job. 22. 1, 2, 3.* and what the bundles are, vers. 30. since *Mr. Williams* (as all Libertines and Anabaptists are) is bold with the word to expound tares otherwile then the word of God and

Tannerus, least ye pluck up &c. hee gives a just and adequate reason of the permitting of evil. *Azorius*, by tares hereticks are not understood according to the mind of *Chrysost.* *Augustine*, *Hierome* *Enthymius*, *Theophylact.*

The Parable of the Tares considered.

Mr. Williams holdeth that the Prince oweth protection to all Idolatrous and bloodie Churches, if they be his Subjects.

our Saviour Christ doth, who of purpose expoundeth the *par* so be *Workers of iniquity, and ill doers*, now Hereticks to Master Williams and Libertines are no ill doers, but *innocent men, men that fear God, such as suffer persecution for conscience, the children of hope, of the promise, of the free woman, persecuted by the children of this world, and the sons of the bondwoman, as all their Books say*; how doth Christ make these Hereticks that are named *tares*, such as grow and flourish till harvest, and then these innocent men that feared God are judged by God offenders in Christs Kingdome, *Workers of iniquity, cast into a furnace of fire, where there shall bee weeping and gnashing of teeth* To conclude, why doth Mr Williams say the Magistrate oweth protection, to the true Church apart and met together, and saith not that he owes protection to the false Church, the same way apart and met together? he must secretly insinuate that the Magistrate oweth some singular royall protection to the assemblies of *Anabaptists* and *Seekers* and the true Church, which he oweth not to the Church of wicked men met and assembled for worship. Yet when the wicked are assembled in the valley of the sons of *Hinnon* to burn their sons to Devils, when they are met in the high places to offer and Sacrifice, to the Sun and the Queen of Heaven, and to adore the works of mens hands, even then are these men, Subjects under a lawfull Prince, and this Prince must either in such abominable and bloodie worship, defend their persons and estates *from violence*, or then 1. Master Williams saith answere 2. The Prince must by his office serve the Devil, and countenance, and defend a most wicked and bloodie service, such as Son-slaughter and Idolatry, and that against his conscience. though he judge them a false Church. 3. The Prince, if hee withdraw his royall defence, is wanting in his office, and yet it is his conscience to neglect dutie to such. 4. And must force the consciences of people, in tempting them to desist from what they in conscience conceive to be the highest worship and expression of love, fear and reverence to God, in that he refuseth to protect them in man-slaughter, and such service to God, which they dare not venture on without his protection, least men rise up against them and destroy them.

Mr. Williams addeth ib. p. 246 To professe the Magistrate must

must force the Church to doe her dutie, and yet the Magistrate must not judge what that dutie is, must be to play in spirituall things.

Ans. That the Magistrate should compell godly men to keep peace, and a *David* (suppose he were a Subject) not to kill, not to commit adultery under the pain of civill punishment, I suppose is not Heresie, and yet I see not how the Magistrate is not to judge according to the word of God, what is wilfull murder, and so deserveth death, by the Law of God, what is accidentall killing and deserveth no death, but a Refuge and Maneprize. But the Magistrate (say *Liberines*) should not judge what is heresie, what sound doctrine, why? because that is to be judged according to the Word of God by Pastors. But, that is, *non causa pro causa*, for the King is to judge what is murder, what not, and all matters belonging to a civill Judge, what is morally good and evill, and what is punishable by the sword, what not, by reading on the book of the Law when he sitteth on the throne, Deut. 17, 18, 19. but this he judgeth in order to civill punishment, and not in order to the gaining of souls, and in so far as concerns his practice, and the same way is he to judge what is heresie, what not, if this be not said, then should we play indeed in spirituall matters.

2. But is not the Christian Ruler then as a Ruler, to judge whether *Arrins* ought to be banished, and imprisoned, who denieth the Son of God to be consubstantiall with the Father? and so all Rulers are to judge of Heresies and Gospell Truths even *Indian* and *Pagan* Magistrates, who are essentially Magistrates, as well as Christian Rulers, for *quod convenit iudicio* *convenit et regi*.

How the Magistrate is to judge of Heresie.

Ans. There is a difference betwixt a Ruler, and such a Ruler, a Christian Ruler, or a Heathen Ruler, a Ruler as a Ruler, should judge of all civill businesses, and of truths and falshood in Religion, for all Nations have some God, and some Religion; but a Ruler as a Christian Ruler onely, not as a Ruler (as the notion of *Genus* a Ruler doth agree to both the Heathen and the Christian Ruler) ought not to judge what is Gospell truth, or Gospell untruth, for then all Magistrates, Heathen or Pagan, or what not? should judge the Gospell truths though they be not obliged to believe in Christ, or to know the Gospell, which they never heard, *Rom. 10. 14, 15, 16*. Now this is

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absurd.

A Magistrate
and a Christian
Magistrate are
to be differen-
ced, nor can or
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absurd. But onely Rulers as Christian Rulers should judge of Gospel-truths; Magistrates should judge, but all Magistrates as Magistrates, should not judge of all businesses, and of all matters belonging to all Countries; for then an Indian Magistrate should judge of all the matters of *France, England, Scotland*, which cannot be said, so a Magistrate as a Magistrate should judge of Religion, but not all Magistrates of all Religions, for Heathen Magistrates cannot judge, nor ought not to judge whether *Arrianisme* be Heresie or not, and whether it be punishable by the Sword or not, whether Christ Mediator hath one will, as the Monothelites said, or two as the Catholike Protestants said, because the Heathen Magistrate (as we suppose) never heard of Christ. So we say a judge of *France* cannot judge, as a judge, of transporting of wooll out of *England*, or of wax out of *Scotland*: nor can an English Judge as a Judge, judge of transporting of wines out of *France*, or of crying down, or up the worth of Monies within *Scotland*, only the judges of *France* can, and ought to judge of the former, and that not as Judges simply, but as such Judges of *France*, and only the Judges of *Scotland* as they are such, can judge of crying up or down monies in *Scotland*: and upon the same ground, Judges as Judges are not, nor ought they as Judges to determine what Gospel truths are praiseworthy, in order to civill rewards, and what Gospel heresies are punishable, for of these they are to determine judicially as such judges, as *Christian Judges* who are hearers of the Gospel. Though Christianitie adde nothing to the essence of a judge as a judge, yet Christianity addeth something to the being and authoritative power of such a judge, a Christian, a Scottish, an English judge, this remaineth then true of a judge. What a Judge doth as a Judge, that all Judges may do, for *quod convenit & alijs convenit et non parit*: but what such a judge doth as such a judge, as Christian, as Scottish, as English, that all judges may not, nor cannot doe: So a Christian husband, father, master, as Christian, is to give Christian Counsels and instructions to his wife, children, servants, but it followes not that all husbands, all fathers, all masters, though heathenish and Pagan, though they never heard of Christ, are to give Christian counsells and instructions accord-

ing to the principles of the Gospel, to their wives, sons, servants; So the Christian Prince, not as a Prince simply, but as a *Christian Prince* is to confer his royall authority, in a politick and co-active way to promote the Mediatory Kingdome of Christ, which all judges on earth are not to doe, for these Judges only *Psal. 2. are to kisse the Son*, who hear the decree published, *Thou art my Son*, *Psal. 2. 6.* for a Law never promulgated, neither by heart engraving, neither by ministeriall publication can oblige no man, as is cleer *Rom. 2. 12. Rom. 10. 14, 15. and 5. 13. Joh. 15. 22. Matth. 11. 23, 23, 24.* Yet shall it not follow that the Christian Judge is a sub-mediator under Christ, and subordinate as a Vice-gerent to the Mediator, for the christian Magistrate does not promote Christs Kingdome, as the Minister of Christ, or as representing Christs person, for the Christian Magistrate is the Minister of God, and the Vice-gerent of God; now God as the Sovereign Lord hath a co-active power over all, the Magistrate, Heathen, or Christian, is his Vicegerent, and the Christian Ruler may compell with the Sword all to serve the Son, yet the Son as Mediator *whose kingdome is not of this world*, sends not men out to promote his Kingdome with the sword, *Joh. 18. 36, 37.*

Mr. Williams civill peace is pax civitatis, the peace of the citie, Jer. 29. 7. Pray for the peace of the Citie, which peace of the citie or citizens so compacted in a civill way of union, may be intire, unbroken, safe, &c. notwithstanding so many thousands of Gods people, the Jewes, were there in bondage, and would neither be constrained to the worship of the City of Babel, nor restrained from so much of the worship of the true God, as they could practise, as is plain in Shadrach, Meshach, and Abednego, Daniel 3. in Daniel c. 6. Who would rather suffer, then desist from true worship, or practise false: So the Americans and wildest Papists keep the peace of their Townes and Cities safe and distinct, where there is no spirituall and heavenly peace.

Bloody Tenet,
cap. 6. p. 24, 25.

Whether peace of civill societies be sure, where there is toleration of all Religions, and what peace Christians can have in Toleration.

Ans. All this is to prove that there may be no breach of Citie peace, or civil peace, where there are multitudes of sundry Religions. But 1. the man should remember, there is a Christian externall peace, which in an ordinarie providence can not be kept, where there be divers Religions, and sundry waies of worshipping Christ, & we beleve our Saviour intendeth so

much, *Mat. 10. 34. Thinke not that I am come to send peace on earth, I came not to send peace, but the sword. v. 35. For I am come to set a man at variance against his father, and the daughter against her mother. Luke 21. 16. And ye shall be betrayed both by your parents, brethren, kinsfolke, and friends, and some of you they shall cause to be put to death. And what is the quarrell, but divers Religions and waies of worship about Christ? So Paul exhorteth to Christian peace, Ephes. 4. 3. Endeavouring to keep the unity of the Spirit in the bond of peace, not because of contrary Religions, and many Sectaries called the holy*

Peace is commanded in the new Testament, no word of toleration of divers Religions, which are the Seminaries of discords between the seed of the woman and the Serpents seed, in all the New Testament, is to be found by precept, promise, or practice, nor any ground of repealing judicial Lawes, for punishing seducing Teachers.

partie that are to be tolerated in meeknesse and mutuall forbearance: But v. 5. Because there is but one Lord, one faith, one baptisme, and but one Religion whether Presbyteriall or Independent, and since the Apostles and Christ in the New Testament so often recommend peace, and never once innuuate forbearance in diversitie of Religion, and all the Apostles and Apostolike Church had but one Religion, toleration of many Religions not being a part of the New Testament liberry wherewith Christ hath made us free, as is the libertie from Ceremonies, and righteousness by the Law, that the foolish Galatians affected, Gal. 5. 1, 2, We conclude there is a Law against Toleration of many Religions, not any repealing of that Law in the New Testament, but divers Religions expressly forbidden as contrary to peace, and foretold to fall out as sad judgements, Mat. 10. 35. Mat. 24. 24. Luke 21. 14. 15, 16, 17, 18. 1 Tim. 4. 1, 2, 3, 4. 2 Tim. 3. 5, 6, 7, 8. 2 Joh. 10. Affirmanti incumbit probatio, Our Adversaries are obliged to give us precept, promise, or godly practice, why a morall sin forbidden and severely punished in the old Testament, should yet remaine a Morall sin in the New Testament, and yet not be punishable by men or Churches, yea Solomons toleration of the Idolatrous worship, 1 Kings 11. provoked the Lord to anger, yet his wives consciences should not have been compelled to leave off the worshipping of the Gods of the Moabites, Ammonites, by this way, Rom. 14. 19. Let us follow after the thing that makes for peace (saith Paul) but Toleration of many Religions is contrary to peace, if one of them be the only true way, the rest are all false waies, the mixture of the two contrary seeds, the seed of the Serpent, and the seed of

the woman must be against peace; and Paul exhorting to union and Christian peace, thinks many Religions, many Sects and opinions tolerated, 1 Cor. 1. 10. to be just contrary to peace. Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement. Hence seriously dehorts from Schismes and Sects, whereas upon supposition of divers Sects, all being godly, we should have some charitable precepts commanding men of divers Religions to beare with one another; but where is that written? and if they dwell together peaceably, why but they may marry together, Achab then in marrying the King of the Zidonians daughter, failed not, and he married her wicked Religion. Clotildis the daughter of Clodoveus married Almaricus the Arrian, King of the Wisigots, the Maid being educated in the sound faith, but Procopius, l. 1. Bell. Gothorum said, there was never peace between them. As for Mr. Williams Chaldean, and Heathenish or American peace, we leave it to himself; the peace the people of God was to pray for, Jer. 29. was onely outward prosperity, freedome from the Sword of Egypt, and from other Nations, that the captive Church might also partake of that peace. But I hope Jeremiah bad not the people of God in Judea, under the Babylonish captivity, follow an Heathenish peace, with toleration of divers Religions, or yet a Religious peace, or a Church peace, that standeth well with many Religions, yea they are to denounce wrath against the Chaldee Religion, Jer. 10. 11. and would he have Christians all keeping such an Heathenish unity and peace, as Babylonians and Americans have, and in the mean time tolerate all Religions, Christians who have one God, and one faith, and one hope are to follow more then a Civill and Heathenish peace.

It is therefore in vaine for Libertines to tell us, that Abraham lived long amongst the Canaanites, who were contrary to him in Religion, Gen. 12. and Isaac with them, Gen. 26. and Jacob twenty years with Laban an Idolater, Gen. 31. Israel in Egypt 430 years, in Babylon 70. Israel under the Romans with Herodians, Pharisees. What of all these?

Libertines
give us heathenish, not Christians peace under many Religions.

the godly Rulers and Church, sometimes Pilgrims, sometimes servants, sometimes captives, never having the Sword nor power of it as *Magistrates* to take order with false Teachers, did peaceably dwell with them, ergo, godly *Magistrates* armed with the Sword, must now suffer the Sheep of Christ, to be worried and preyed upon by Wolves? this consequence is nothing, this is *à facto, ad jus*, and to argue from the controverted practice of Heathen.



CHAP. XXVI.

Whether punishing of Seducing Teachers be persecution for Conscience.

Remonst. Apo.
c. 24. p. 268.

Remonst. Apo.
c. 24. p. 279.

Bullinger Adver.
Anabap. l. 5. c. 8
Bloudy Tenet.
c. 3. p. 19, 20.

Libertines lay downe for a ground, That to punish any for their conscience must be persecution; *Arminians* call punishing of Hereticks persecution: it is proper to carnall men to persecute the Children of the Promise. He that is sick onely of an error of the minde, breaks not the Law of God: If the *Magistrate* punish him for that, he is a Persecuter. So also the *Anabaptists* in *Bullingers* time. Mr. *Williams* going after these guides saith, I acknowledge that to molest any person, Jew or Gentile, for either professing doctrine, or practising worship meerly Religious, or Spirituall, is to persecute him, and such a person (what ever his doctrine be, true or false) suffereth for his conscience; and beside, a man may be persecuted, because he boldeth or practiseth what he beleeveth in conscience to be truth, as *Daniel*, and because he dare not yeeld obedience, to doctrines and worships invented by men, and to the Authour of Storming of the Anti. and of the Ancient bounds.

Ancient bounds

Scripturall persecution is only for truth.
Affer. 1.

Ans. The very like the *Donatists* objected; so *Cresconius Grammaticus*, *Quisquis Christianum persequitur, Christi inimicus est*, whoever persecutes a Christian is an enemy of Christ; *Augus. l. 3. contra Cresconium c. 51. answereth*, *Verum dicis, si non in isto persequitur, quod Christi est indicium, neque enim Dominus in servo, pater in filio, maritus in conjuge cum sint utrique Christiani, non debem persequi vitia Christiana contraria veritati, an vero si non persequantur, non rei negligentiae merito tene-*

buntur? It is true, saith he, He is an Enemy to Christ, who persecuteth a Christian, if he doe not persecute in a Christian, that is, which is enmity to Christ, yet are not the master, father, husband, nor to persecute in servant, son, and wife (if they be Christians) sinners contrary to Christian truth, and if they persecute not these sinners, are they not justly guilty of the negligence of their brethrens soules? So also Augustine distinguisheth a twofold persecution, *de unit. Eccl. c. 20 & Psal. 100.* Had these men given us one letter of Scripture for their bastard definition of persecution, we should not stumble to heare Tongue-persecuters and Raylers, and Hand-persecuters say so; but we goe from them to our Saviours words, Matth. 5. 12. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you (not for an erroneous and bloody conscience, as Libertines define it) but falsely for my sake. Persecution that the Scripture condemnes, is persecution, for righteousness and truth, such as the true Prophets suffered for the truth, Matth. 5. 12. for Christs names sake, Luke 21. 17. Matth. 19. 29. for the word of God, and for the testimony of Jesus, Rev. 1. 9. Rev. 6. 9. for the testimony of the truth, Rev. 11. 7. for righteousness, Matth. 5. 10. for the Gospel, Mark. 4. 17. Acts 12. 25. Acts 13. 50. Gal. 5. 11. Gal. 6. 12. 2 Tim. 3. 12. Mark. 10. 30. 2 Cor. 12. 10. 2 Thess. 1. 2. Tim. 3. 11. Matth. 10. 23. Joh. 5. 16. Joh. 15. 20. Rom. 12. 14. Acts 7. 52. 1 Cor. 4. 11. Gal. 1. 13. 1 Thess. 2. 15. Acts 9. 4. Acts 22. 7. c. 26. 14. Phil. 3. 6. And why was Jeremiah persecuted? the three Children, Daniel, Christ, Paul, Peter, John, James, the Martyrs, Heb. 11. not for Familisme, Antinomianisme, Socinianisme, Anabaptisme, &c. shew us a word of Old or New Testament warranting you to call it persecution, to molest any for worship or practice, though most false. Mr. Williams saith, to molest any for their conscience is persecution, then must Jeremiah be a Persecuter, for he molested those with rebukes and threatnings, who out of meer conscience, killed their sons and daughters to Molech. Christ molested Pharisees and Sadduces, who out of meer conscience defended the traditions of men, false interpretations of the Law, denied the Resurrection; yea the Lord commanded the Judges in his Law, not onely to molest, but to stone to death without mercy, those who professed

doctrine out of meer conscience, and practice worship upon meerly Religious grounds, which tended to drive away people from the true God, and such as blasphemed God, Deut. 18. Exo. 32. 26, 27. Rom. 15. 1. 13. 4. Lev. 24. 10, 11. Deut. 17. 2. Levit. 20. 2. But God never commanded in any Law persecution, but hated it, and no more commanded it, then his holy Laws can be unjust.

There is a tongue persecuting by rebukes, which is condemned by Libertines in matters of Religion, as well as hand-persecution.

1. 2. *After.* There is a persecution with the tongue by words like coals of Juniper, Psal. 120. 2, 3. and like the arrows of the mighty, like a sharp razour, Psal. 52. 2, 3. Job 19. 3. *These ten times ye have reproached me, and are not ashamed, v. 21. Why doe ye persecute me as God?* Jobs friends never put hand on him, but by arguing him to be an hypocrite, from the mistaken doctrine of providence, as is clere, chap. 4. 6, 7, 8, 9, 10, &c. yet they persecuted him, Job 19. 28. they that mocked *Jeremiab* and in arguing opposed his doctrine, and said, Jer. 17. 15. *Where is the word of the Lord, persecuted him, v. 18. Let them be confounded that persecute me, Jer. 18. 18. Then said they, come let us devise devices against Jeremiab, for the Law shall not perish from the Priest, nor counsell from the wise, nor the word of the Lord from the Prophet: and they had much to say from the word, that the Law was with the Priests, and the word of the Lord with their Prophets, as well as with Jeremiab, yet they resolve to persecute Jeremiab, come and let us smite him with the tongue, and let us not give heed to any of his words.* And the Scripture tells us of the scourge of the Tongue, Job 5. 21. and the place cited by Libertines, Gal. 4. 28, 29, where it is said that *Ishmael* the son of the handmaid, persecuted *Isaac* the son of the Promise, it was not by offering any bodily violence to *Isaac*, as we teach the Christian Magistrate, is to use the sword against Seducers; but as *Pareus, Meyer, Calvin, Piscator, Beza, Luther, Perkins*, and all Interpreters do well expound it, *Ishmael* but mocked *Isaac*, and said, the promises made to him were but a mock, and he would have, forsooth, the dignity of the birth-right. *Calvin* saith, the mocking and blaspheming of Christ on the Crosse, *He trusted in God, let him deliver him*, Psal. 22. Matth. 27. 39, 40. was the most cruell persecution that ever befell him, Heb. 11. 36. and others had triall of cruell mocking and scorning. *Optatus* complain-

med that the blood of Bishops was shed not by the sword, but by the tongue; then must *Elis* persecute *Beds* Priests, for he mocked them: And what warrant have Libertines to say, that all *Beds* Priests followed that worship that they were brought up in, against their conscience; for the conscience of Hereticks being burnt with an hot iron, *Tumiz* will make them think the killing of the Lords Apostles is good service to God: and all the sarcasticall mockings and jeerings of *M. Williams*, *Goodwin*, the Author's Ecite, and of other Libertines against Presbyterians, the followers of *Calvin*, the opposers of wilde and Atheistical liberty of conscience (since they are not infallible in maintaining reformation of all ways, *Turtis*, *Jackson*, *Familis*, *Securians*, &c.) must be persecution of all in the contrary opinion for conscience, and so while they write against persecution; they persecute all contrary arguing and refusing of such, as we conceive doe erre: and all rebuking of them; all syllogisticall collections and inferences, of their *heresies* and blasphemies of their doctrine, must be smiting with the tongue and persecution. For thus spoken against *Jeremiah*, *The Law shall not perish from the Priest, nor the word of the Lord from the Prophet*; having so much colour of Scripture, as that also, he saved others. *Ergo*, if he be the Saviour, he must save himself; being of the dye and law of truth, so near of blood to it in outward face, and to the consciences of many; were notwithstanding grievous persecuting of *Jeremiah* and *Jesui Christ*, then must *M. Williams* say true, we must not by prayer or prophesie seek to pluck up the thorn without hurt. So all writing, preaching, and refusing of gainsayers, of that which we conceive to be truth, except we be infallible, and prophetically ascertained we are right, and these we refuse, wrong, must be persecution and smiting with the tongue.

Now does Libertines charge us more with persecution, then Anabaptists did *Bullinger* and our Reformers, and the Donatists did *Augustine*, and the Catholicks upon whom *Augustine* retorted the challenge, for the true Church (saith he) casts out *Ayar* the handmaid, is this persecution? It is to be observed in this Argument. 1. That none objected

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this

Aug. Epist. 166. Magis, amolito p[er]sequente b[ea]t[us] Saram superbiendo, quam d[ic]t[um] legem. S[an]c[t]a. c[on]c[il]io. p[er] illa. es nim. d[ic]t[um] faciebat injuriam, ista imponebat superbiz disciplinam.

Aug. Petitiono, l. 2. c. 83. Noli dicere absit a conscientia nostra, ut ad nostram fidem aliquem compellamus, facitis enim, ubi potestis, ubi autem non facitis, non potestis, five legum five invidee timore, five resistentium multitudine. So were Marcius Presbyter Victorienus, and Marcianus Urgensius, persecuted by Donatists, Aug.

Epist. 166. Carissimi, fiat a civili Magistratu puniendi. c. 6. Rom. 13. 4. 1 Tim. 2. 2. 15. Si vero etiam manifeste blasphemant, & in illis blasphemus pernicies ac praefraus, possint etiam affici supplicio capitali, lex enim illa. c. 24. 15. 16. quamvis non tollit Christianos quosvis est, sed maxime in omni doctrina a Deo profecta perit in eadem Christianorum directione. in Epist. p[er]secutis quibus Joannes Clopenburgius in Gargensi, Anabapt. Trip[ar]it. 1649. l. 2. c. 9. Bullingen. l. 2. c. 8. c. 9. Petition of Familids, to K. James. 1604. They commend King James in counselling Fr. Henry to punish Puritan-Non-conformists, and plead for liberty to themselves. See Survey of the spiritual Antichrist, pag. 243. Apolog. Remon.

this but Sectaries, and such as were conscious to themselves of fault, hence, so Anabaptists in Germany, Donatists in Africa, Papists in Queen Elizabeths times, Calvin, Beza, Protestants never objected this, against the Papists, or Spanish Inquisitors, the old Non-conformists never pleaded against the most tyrannicall Prelates for liberty of conscience, under this all their book. So Calvyn, yea Amos, though by all sides illadvisedly, speaketh against lawless liberty. A selfe named small N. M. to punish the

1. 2. Libertines, Anabaptists, Donatists, when they get the Sword in their hand, of all men most cruelly presse the conscience of others, what are not in every particular in this sense. See the Authors in the margin reproves this, in the such bloody persecutors for conscience as they. All these Arguments do strongly militate against Beza, and all Hereticks, and seducing Teachers, for Christ hath ordained a spirituall coactive power in the Church against Wolves and such as say, they are persecuted by, and the Synagogue of Satan. Rejoice as well as God hath ordained a civil coactive power in the State, and the one coactive power doth not as much hinder Christs followers to be a willing people, as the other, and 2. Blesse the conscience, 3. Create hypocrites, 4. Oppose the meekness of Christ and his Ministers, 5. Savours of perfectionism, 6. Strange assertions, 7. Counteract dominion of old conscience, as the other, 8. Novum nullum in his own

4. Now do we profess, concerning of sound and faithful teachers, that one seducing Hereticks. The Anabaptists, 5. A Petition by which found, 6. In which we should persecute the, 7. 1604. 8. 1604. 9. 1604. 10. 1604. 11. 1604. 12. 1604. 13. 1604. 14. 1604. 15. 1604. 16. 1604. 17. 1604. 18. 1604. 19. 1604. 20. 1604. 21. 1604. 22. 1604. 23. 1604. 24. 1604. 25. 1604. 26. 1604. 27. 1604. 28. 1604. 29. 1604. 30. 1604. 31. 1604. 32. 1604. 33. 1604. 34. 1604. 35. 1604. 36. 1604. 37. 1604. 38. 1604. 39. 1604. 40. 1604. 41. 1604. 42. 1604. 43. 1604. 44. 1604. 45. 1604. 46. 1604. 47. 1604. 48. 1604. 49. 1604. 50. 1604. 51. 1604. 52. 1604. 53. 1604. 54. 1604. 55. 1604. 56. 1604. 57. 1604. 58. 1604. 59. 1604. 60. 1604. 61. 1604. 62. 1604. 63. 1604. 64. 1604. 65. 1604. 66. 1604. 67. 1604. 68. 1604. 69. 1604. 70. 1604. 71. 1604. 72. 1604. 73. 1604. 74. 1604. 75. 1604. 76. 1604. 77. 1604. 78. 1604. 79. 1604. 80. 1604. 81. 1604. 82. 1604. 83. 1604. 84. 1604. 85. 1604. 86. 1604. 87. 1604. 88. 1604. 89. 1604. 90. 1604. 91. 1604. 92. 1604. 93. 1604. 94. 1604. 95. 1604. 96. 1604. 97. 1604. 98. 1604. 99. 1604. 100. 1604. 101. 1604. 102. 1604. 103. 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godly for their conscience, and Mr. Williams cryeth, Search all Scriptures, Records, &c. no persecutors, not the Divell himself, professes to persecute the Son of God, Jesus as Jesus, Christ as Christ, without a mask or covering; so said they, had we lived in Queen Maries dayes, we would not have consented to such persecution.

Bloudy Tenet.
c. 1. p. 3.

Ans^r. This argues a silly engine, for if it hold good against us, Search all Scriptures, Records, &c. no Tyrants, no Nero having the Sword to punish Patricides, Matricides, Sorceries, Adulteries, Sodomy, professed that they punished just men as just men, innocent men as innocent men; what then? Shall it follow Magistracy and the use of the sword is unlawfull against any, because Tyrants oppress the innocent, not as innocent, but as seditious, traiterous, cruell, bloudy men? Nor would I have Mr. Williams, so charitable to the Devill as to thinke he will not persecute Jesus as Jesus. I dare not determine much upon the Devils heart-reduplications, but if he be not involved in the sin against the Holy Ghost, and a burning malice against Jesus, because he is the Son of God, and the Saviour of man, I know not much. However Mr. Williams hath reason upon his grounds to thinke that none should be persecuted for conscience, because we are all Scepticks even in point of Salvation and Fundamentalls, and not infallibly assured of either heaven or hell, and so he is worke then a Papist.

2. No men know (all men since the Prophets and Apostles fell asleep, being void of infallibility) assuredly what he believeth unto salvation, if any should deny there is a God or a Providence (as I feare there be too many practicall and Judiciall Atheists amongst us) he ought not by Prophecyng or arguing to be plucked out of that estate, till harvest, but must with the clemency of Christ; here deare brother Atheist, you are a godly pious hereticke, and have no God, but your conscience; and dare not for feare of your conscience believe, that there is a God, and I dare not rebuke you, but be going on in your Divinity; I have as little infallible assurance there is a God, as you have, there is no God, and neither you nor I are to be punished for our consciences.

3. Mr. Williams ought for no Religion venture his life to burning quicke, for he cannot dye or cast away his life but

Libertines
ought not to
suffer death for
any truth.

Mimua Celsus
Sc. 2 Fo. 62.
Mimua Celsus
denieth the co-
ercing of Seduc-
ers upon Soci-
nian principles.
Curech. Racco-
vi. d. proph. mu.
I. C. c. 1.
Socinus in prae-
lec. c. 17.
Com. in 1 Joh.
fo. 134. prae-
Theol. c. 5. §. 6. 7
Ostrodinus Inst.
Christ Relig. c.
22. c. 23. c. 24.
c. 25. & c.
Smalcus de di-
vi. I. C. c. 5. f. 17.
Contra *Smigles*
c. 15 f. 136.
Holzelius.
Episcopus dif-
17. de Res. 2.
Arm. de leg. &
Evan. com. the.

upon a conjecture, it may be there is a God, and it may be there is no God; for how dare he breake the first Command and hazard his life, for a truth that may be a lye? So neither should any persecute, but in faith, that he is infallibly sure the man is a real hereticke, neither should he be persecuted, for he is not infallible in the knowledge that he suffereth for, and so cannot suffer in faith, see for more of this, and the foregoing doctrine. *Cainbartus contra Lysium; Lincæus, de libertate Christiana, Albasus in politicis, and Celsus* gives us good stuffe, It was commanded Kings in the Old Testament to kill their enemies, but in the New Testament we are to love our enemies, and doe good to them that hate us; 2 For edification, not for killing and destruction is Church Discipline ordained.

Ans. What this Socinian Author bringeth for new Precepts of Christ in the New Testament, different from these of the Old, is but wicked Socinianisme as you may see in the Catechisme of *Racovius, Socinus, Osterodius, Smalcus, Valkeilius*, and the *Arminians, Episcopus Arminius*, who make the loving of our enemies commanded by Christ, *Matth. 5. 44. Luke 6. 35.* and by *Paul Rom. 12. 20.* not to be commanded in the Old Testament, which argueth their ignorance of the Scriptures, *Prov. 25. 21. If thine enemy be hungry give him bread, Prov. 24. 17. Rejoyce not when thine enemies fall, Exo. 23. 4. If thou meet thine enemies Ox or Asse going astray, thou shalt surely bring it backe to him; yea David by an Old Testament spirit, when his enemies were sick, Psal. 35. 13, 14. was clothed with sackcloth and fasted, and behaved himselfe as one mourning at his mothers grave; what David and Jeremiah, did prophesie against Gods enemies is fulfilled in the New Testament, and *Paul and Luke* say Amen to it, *Rom. 12. v. 8, 9, 10. Acts 1. 20, 21.* and we are to beare the like zeal, yea more against false teachers under the Messias Kingdome, then they did, *Zach. 13. 1, 2, 3, 4, 5, 6. 2 Joh. 10. Rom. 16. 17. Rev. 2. 19, 20.* 2 The end of Church-discipline is edification, the taking away the life of a Blasphemer is the good of the society, *Deut. 13. 12. That all Israel may beare and feare, and doe so no more*, but that the Christian Magistrates end is spiritual, and the edification of souls, we read it not.*

The Author of *Ancient bonds* having forgotten Divinity

cries, God waited for the Old World 120 years, and when this date of patience is out, I would have gathered you, &c. I sent my Prophets early, but where doth the Lord charge the Prophet, that the Magistrate did not force and compell the people? Ancient bonds of Liberty, Reas. 21, 22.

Ans. Will this man let us hear Logick? the Lord waited on the old world 120 years, and sent his Prophets early, I dare say, many hundred yeers; Ergo, The Blasphemer and the false Prophet contrary to *Deut. 13. Levis. 24.* must be spared 120 yeeres? so Ergo, Wee must exercise much long-suffering in the old Testament while these Lawes were in vigour, (for then it must bee that the Prophets *Jeremiah and Isaiab* were never charged that Magistrates compelled not consciences,) toward seducing Prophets: Why, but God using much long-suffering toward the old world, and *Israel* not a world (I judge) of innocent and godly Hereticks, but of men that corrupted their way, despised the Prophets, hardened their faces and hearts, were murtherers, oppressors, grinders of the poor, killed their children to Devils; Ergo, the Magistrate should extend long-suffering for as many yeers as this man will to these ill-doers, no less then to seducing teachers, should not Pastors & Rulers extend long-suffering to all sorts of sinners as well as to Hereticks? but where (answers the Prophet) doth the Lord lay it to the charge of Prophets or Magistrate, that they did not force or compell the people, to repent, to leave their murthering, their oppressing, their grinding of the face of the poor? We teach not that the Prophet ought to compell any, nor that the Sword is an ordinance of God to convert oppressors, and murtherers, to turn meek and righteous judges, co-action by fire and sword in Old or New Testament can convert none to Christ, the word and the Spirit must ever doe the turn: By accident God can change the nature of the rod and sanctifie it to *Manasses*, for to bring him to humiliation and repentance. But were these that Christ would have gathered *Matth. 23.* only false Prophets, to whom he extended patience many hundred yeers, even from *Moses* till his owne coming in the flesh? Ergo, - We should extend to bloodie Murtherers of the Lords Prophets, the like patience, and not kill them, for then they are past hope of being gained? Now the Text means no such thing, but that Christ waited long. The Lords patience towards sinners in the old Testament was no argument of not coercing false Prophets in that O'd Testament, as the Author of Ancient bonds &c. supposeth.

Acontas de
Stratagematis
Satanæ, l. 3.
p. 155.

Hope of gain-
ing blasphe-
mers no more
ground of spar-
ing their life,
then hope of
gaining Mur-
therers can be
pretended as a
ground why
they should not
be punished.

Whether to be
persecuted for
conscience true
or false, be a
proper note of
the true Church
as Iob. Baptist,
saith, chap. 9.

on, and sent his Prophets early in the morning, to those that were
thieves, *Isa. 1. murderers, adulterers*, Jer. 5. that slew their Chil-
dren to *Moloch*; by this argument, the Magistrate should not
draw his Sword against adulterers, murderers; and I judge the
Rulers were called *Lions and Wolves*, *Ezek. 22.* because they ex-
tended too much cruel patience to these. But if Gods patience
be a rule, men must not be cut off, because there is hope of
their repentance so long as they live, your own *Acontas* saith
by this reason, *Murderers and adulterers should not be punished by*
the Magistrate, for there often is more hope of Publicans, Har-
lots and Murderers that they may be the elect of God, and
gained to repentance, then of self-wile, and judicially blind-
ed Pharisees: Nor find we any, so deserted of God and judici-
ally blinded of God as Libertines, read but the book intituled
John the Baptist, sure a wilderness man void of reason wrote
it, the man tells chap. 9. disclaiming against going to law and
wars; (which yet *Anabaptists* and this Scholler of that Sect
practise, whether the Parliament will or no) saith, *Are wee*
wronged in person, estate, good name, or for Christs sake, which
is our conscience? our Saviour and his Saints have drunke the
same cup. Hence he citeth to no purpose Scriptures but two
and fourtie in number, of the persecutions to follow the
Lords Disciples for the Gospel, and that it is proper to the
world to persecute, and to the Saints to be persecuted, and bled
for righteousness, and that such as are persecuted, and totally dis-
allow all persecuting for matters of Religion, as the greatest stum-
bling block to the propagation of the Gospel, must necessarily be the
true Church and bodie of Christ, none else having a capacitie
(Without Gods infinite mercie and dispensation) of being ever bew-
ed out and squared as members suitable to such a head: contrario-
rium eadem est ratio, since the true Church must needs be perse-
cuted, that must needs be a false Church which persecutes the true
one, for though this false Church be persecuted likewise, yet in re-
gard it cannot be both true and false, that persecuted Church must
needs be the only true one, which doth not persecute others, but that
the argument may be compleat and full (it had much need, for
it is weak and unstable as water) as in the mouth of two wis-
nesses unto this evidence of reason, Let me addo a Scripture proofe,
Viz. we brethren (true Christians) as *Isaac was, are the children*

of promise, but as he that was born after the flesh, persecuted him who was born after the Spirit, even so it is now Gal. 4. 28, 29. yet since it is better, if the will of God be so, that we suffer for well doing, then for evil doing, 1 Pet. 3. 17 however these Ishmalites are powerful, prosperous, prevail against us, and have the world at will for the present, yet let us comfort our selves that God hath chosen the despised and poor, rich in faith, &c. We close this Chapter with their doom and ours, nevertheless: What saith the Scripture, Cast out the bondswoman, for the son of the bondwoman shall not be heir with the son of the free woman, so them, we are not children of the bondwoman, but of the free, Gal. 4. 30, 31. So of that sort is the heedless Quaker to the Assembly of Divines.

If the Magistrate as a Magistrate have a power from Christ *ex punit* such as he is persuaded in his conscience are erroneous and heretical, or because he differs in Religion from the Magistrate, then Queen Mary, and her Parliament did well in burning the Martyrs for differing from her established Religion.

1. Answer. The words in Anabaptist civeth, Matth. 5. 39. *Do not resist him that smiteth thee on the right cheek, turn to him the other.* Volkelius an Arrian and Socinian cries down Lawes and Judges, and all waives under the New Testament, and maketh this a new Commandement not warranted in the Old Testament, as if the hating of our enemy, and revenge, were commanded in the old, and forbidden in the new. Nay (saith he) *When heavenly, righteous and blessed Spirit will tell me what these Scriptures mean,* Mat. 39. 40, 41, 42. as if none were heavenly and blessed Spirit that knew the meaning of the Scriptures than Volkelius, Chelmer, Socinus and other Socinians and Anabaptists. I answer, Volkelius and Chelmer are these blessed Spirits that can shew the meaning of these words and tender Lectures for your lips. But see your Socinian dream, and thence refuted by Poliander and Joan. Petrus, for

Necessity of Toleration, Quer. 51. See Ostorodius Instit. rel. c. 5. f. 21.

Smalcus præfat. refut. frant. Socin. præf. Theol. c. 17.

Smalcus refut. lib. de satisf. c. 1. Christi & lib. 1. de offic. Christi 7.

Jesus Christus est primus ac solus præceptor doctrinae ac multo perfectionis quam ea quæ ante

Christum, in populo Dei fuit. Poliander in concertat. Socinian. disp. 27.

thel. 35, 36, 37. Peltius harmon. Socin. & re-

monit. art. 292. art. 21. Volkelius in verbis Christi illis testimoniis (inquit) Ex. 21. 24. Lev. 24. 17. Deut. 19. 11. patet legem mentem fuisse comprobatur, ut ultio ac vindicta fuisse permitti statuitur, modo per magistratum non autem propriè auctoritate fieret. Cui quidem legi Christus sua verba opponens, omnem non modo privam, sed etiam publicam vindictam abrogat, fuisse præcipit ut omnes perpeffiones quæ alterius maxillæ obversione significantur, omnemque bonorum jacturam, quæ pallii dimissione innuitur, omnem denique molestiam, quæ coactione ad unum militare designatur, ita ferant, ut similem de quæ injuriâ subeant, potius quam vilitatē, sive per se, sive per magistratum ulciscantur.

Christ in the New Testament does no where contradict *Moses Law*, nor refute *Moses*, but he refuteth the false glosses which Scribes and Pharisees put on *Moses Law*.

For 1. Christ never saith, *It was said by Moses*, but I say the contrary. But it was said of old by the unlucky Elders and Fathers of Scribes and Pharisees, which these wretched Doctors and their sons said, *Eye for eye, and thou shalt not kill, and thou shalt not commit adultery.* As is cleare :

There be no New Commandments of Christ to love our enemies in the New Testament, which were not commanded in the Old, as *Job*. Baptist saith c.9.

1. Because loving of our Enemy was forbidden by *Moses*, and in the Old Testament, as in the New, as I proved before, revenge is forbidden, *Prov. 20. 22. Deut. 32. 35.* Shedding of blood is forbidden, *Gen. 9. 6.* as well as by our Saviour, *Matth. 26. 52.*

2. Because Christ saith, *Matth. 5. 20. I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees (he saith not, except it exceed the righteousness of the Law of God commanded by Moses in the Old Testament) Ye shall not enter into the Kingdom of Heaven.* And as Christ condemneth unjust anger, so it is condemned as murder, and accursed in the Old Testament, *Gen. 4. 9. 2 Chro. 28. 9. Daniel 3. 13. Prov. 14. 16. Gen. 27. 45. Est. 1. 11. Prov. 15. 1. Prov. 19. 11. c. 27. 4. Eccles. 7. 4. Est. 7. 4. Amos 1. 11. 1 Sam. 17. 28. 1 Sam. 20. 30. Prov. 14. 17. c. 29. 23. c. 21. 19. c. 22. 24. and forbidden in the six Commandment, before Christ had that Sermon, *Matth. 5.* And the forbidding of rash and sinfull anger, is no new Commandment, but more frequently condemned in the Old Testament, then in the New. And the like may be proved of heart-lusting, *Prov. 6. 25. Lust not after her beauty in thine heart, Gen. 6. 1. Job 31. 1. Jer. 5. 8. 2 Sam. 11. 2. Job 24. 25, 16. Job 31. 9.* All which places, and many others in the Old Testament condemne lusting after a woman in the heart, no lesse then Christ condemns it.*

3. Christ refuteth Socinians and Anabaptists, *Matth. 5. 17. Think not I am come to destroy the Law, &c. 18. For verily I say unto you, till heaven and earth passe one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled.* But if Christ oppose his new Precepts to the Law of *Moses* as *Volkeli* saith, he must utterly destroy the Law of *Moses*, and substitute a

more

more perfect Law in the place thereof. But *Libertines*, as *Job. Baptist* here, would have heresie forbidden in the Old Testament, and punishing of false prophesying commahded there. But heresie must be Innocency, and Righteousnesse in the New Testament, and to be punished for false teaching in the old was to suffer for ill-doing; but now in the New (*saith Baptist*) to be punished for false prophesying is to suffer for well-doing; and he citeth 1 Pet. 3. 17. as if it were the will of God, that Sectaries suffer for well-doing: that is, for Familisme, Socinianisme, Antinomianisme, Popery, Idolatry, butchering of children to God, as some Anabaptist Parents have done, and for preaching Doctrine that eateth as a Gangrene, 2 Tim. 2. for blaspheming and denying the Resurrection of the dead, as *Hymeneus* did; for he that suffereth for all these, out of meeke conscience, suffereth for well-doing, as *Peter* saith, if we beleave *Job. Baptist*.

2. But how shall Mr. *Baptist* prove Christ foretelling the Apostles should be persecuted for the preaching of the truth of God and the Gospel, that these Apostles, and the Anabaptists that now are, must looke in like manner to be persecuted for the Gospel; that is, for Familisme, Socinianisme, all the new Blasphemies now on foot in England; are all these blasphemies the Gospel? and whosoever suffer for monstrous heresies, must they suffer as the Apostles did? and must they lay claim to all the comforts that our Saviour hath bequeathed in his Testament, to his Disciples who were to suffer for Christs sake, and for righteousness, then surely an erroneous and a blaspheming conscience must be righteousness; and to suffer for blasphemy and Satan, must be to suffer for righteousness and for Christs sake, for these *Libertines* say the Assembly of Divines teach Blasphemies, Popery, murdering of Saints for conscience. So *Baptist*, so Necessity of Toleration, so Ancient Bounds.

3. If such as are persecuted, and disclaime totally persecution for conscience, be the only true Church; and none but they, then these Papists in England in the Reign of Queen Elizabeth who were onely persecuted (in your sense of the word Persecution) and wrote, and petitioned against Persecution, and totally disclaimed it, are the only true Church. The like I may

They that suffer for heresie and killing their children to Molech by Baptists way, so they preserve conscience, suffer for well-doing, and according to the will of God in the Apostle Peters sense.

Job. Baptist Preface to the Reader, and c. 11.

Necessity of Toleration by Samuel Richardson, an. 1647. Quer. 54. q. 55. and pag. 20, 21. Ancient bounds p. 20, 21, 22.

say of the *Arrians* in the Emperours times; against whom, most severe Laws and Edicts were made, which to *M. Baptists* was direfull persecution; and yet they totally disclaimed persecution for conscience, and pleaded for Toleration. So say I of the *Arminians* in *Holland*, who alwayes plead for liberty of Prophesying, and of *Anabaptists*, and all the *Seſtaries* in *Germany*, when they first arose, of the *Familists* and most rigid *Anabaptists* in *New England*, and of all the vilest *Seſts*, *Anabaptists*, *Antiscipiturists*, *Socinians*, *Familists*, &c. in *Old England*. Yea, we may suppose all *Papists*, *Jewes*, and the most abominable *Seſts*, living where there are strict Lawes for the onely one true Religion, to hold the opinion of totall disclaiming persecution for conscience (for sure they are most capable of this opinion) hence it shall follow that all these wretched Hereticks shall be the only true Church and body of *Christ*.

4. This monopolizeth the nature and name of the true Church to onely *Seſtaries* that professe they are ready to suffer for their conscience, and doe totally disclaime persecution; that is, for liberty of conscience: so this opinion shall be the only essential, not and constituent form of the true Church, and shall exclude the sound faith of all fundamentalls, and the doctrine of the Law and Gospell. The vilest Hereticks living, holding this one Article of *Baptists* faith, shall be the onely true Church; and this opinion shall unite men and societies formally to *Christ* their head, and yet it is no matter of faith; except *Libertines* say, none are capable of faith and salvation, but such as hold this opinion. Hence it must follow all these named *Calvinists*, all the *Reformed Churches*, all the Churches and Saints in *New England*, all the ancient *Brownists*, the old *Non-conformists*, who all disclaimed toleration and licence of conscience, must not onely not be the true Church, but the malignant Church of such as professe that which they call Persecution; yea and since they detest and abhor liberty of conscience as *Atheisticall*. All these Saints must be incapable of saving faith, and necessarily damned, because being professed persecutors, and totally disclaiming toleration, they are in the judgement of this *Baptist*, such as have no capacity; (without Gods infinite mercy and dispensation).

dispensation, converting them to such *Libertinisme*) to be borne out and squared to such a head as *Christ*, for *contrarium eadem est ratio*.

5. Forme an Argument, Mr. *Baptist*, from your two Scriptures. If to persecute for conscience be essentiall to such as are borne of the flesh, and to be persecuted for conscience be essentiall to such as are born after the Spirit, then to be thus persecuted; and to disclaim totally persecution for conscience is an essentiall note of the true Church. This Proposition can never be proved in your sense, for to be persecuted for conscience; that is, for a well informed conscience which is found in the faith of Articles of saving knowledge is indeed such an essentiall note, and so we yeld all, but it is nothing for toleration, but much against it: but to be persecuted for conscience, though erroneous and holding *Judaisme, Turcisme, Arrianisme, Papisme, Familisme, &c.* to be the true and saving way (which is the sense of *Baptist*) is no wise a note of such as are born after the Spirit; nor doth any place of Scripture by the thirteenth consequence prove the same; for *Isaac* was not persecuted by *Ismael* for his erroneous conscience. The Text sayes no such thing, except *Baptist* make *Isaac* an Heretick, and a false Prophet: If *Ismael* persecuted *Isaac* for his conscience which yet *Baptist* cannot prove from Scripture I sure it is not for the hereticall conscience of *Isaac*; nor will it help *Baptist* to lay in the minde and conception of *Ismael*, *Isaac* was an Heretick.

Ans. How is that proved? the Text sayes no such thing. We judge not
2. We teach no such thing as that men should be punished that hereticks
by the Magistrate, not because they are, but because they seem only to be Hereticks, or because *Isaacs* and *Saints* are Hereticks in our mind and conception, but because they are so indeed; as the Magistrate seemeth to be hereticks should
punisheth not justly a murtherer, because he seems in the minde and conception of the Magistrate to be a murtherer, but because he is a murtherer, and is proved by faithfull witnesses to be a murtherer; so is the Heretick proved to be a Heretick by the Magistrate, and so convicted; that he is self-condemned; for we never make the Magistrates thoughts and his conception to be the rule of punishing an Heretick, but those that are hereticks indeed ought only to be punished.

even as we are not to avoid an Heretick after admonition, because he is an Heretick in our conception onely, for our conception must not be the rule or formall ground of casting out any man from our society, and avoiding of him; but we avoid him because he is an Heretick in himself: nor exhorts Peter any man to suffer for well-doing; that is, for his conscience, or for his erroneous and hereticall conscience, that is but an abusing of the word of God; for he speaks not of suffering directly for onely Religion true or false, though he exclude it not, but saith, I Pet. 4. 15. *But let none of you suffer as a murderer, as a theefe, as an ill-doer*; and in so saying, he means that no man should (as *Elimas*) suffer blindness, for perverting the faith of *Sergius Paulus*, and I beleeve, it will be a peece of labour for *Libertines* to prove that such opposers of the Gospel as *Elimas* and *Hymeneus*, who suffered as ill-doers, did yet know in their conscience the Gospel to be the onely saving truth and way of God, and that against the warning of an illuminated conscience, *Elimas* perverted the right wayes of God. However to suffer here as a well-doer by *Baptists* way, is to suffer for an hereticall conscience defending and teaching lies in the name of the Lord. If so, such a well-doer is blasphemously unsound, is to be thrust through, and stabbed, as an Impostor, by the Lords mouth, Zach. 13.

Lastly, *Baptist* is so charitable of all Saints that are not liberty of conscience, as that he makes it their doom to be cast out as *Ismael*, and to have no share in Christ, or in the Gospel. But, *Baptist*, if you judge us, and be not infallible, you take the Lords throne upon you, and you judge us before our day, which is to you a strong argument against liberty of conscience, c. 3. pag. 14. *Know ye we are selfe-condemned?* and saw you Gods secret book, and saw our names dashed out of the book of life, and that we are inrolled with *Ismaelites*? Take the beam out of your own eye.

CHAP.

Whether our darknesse and incapacity to beleieve and professe, together with the darknesse and obscurity of Scripture be a sufficient ground for Toleration.

Joh. Baptist c. 5.
Ancient bounds
real. 5. p. 26.
Storming of
the Antichrist.
c. 5. p. 14.
Joh. Goodwin
Hagiomas,

Baptist falsely chargeth on us that we teach a man should beleieve whether his conscience say so or not, and should doe and pray without the Spirit of Adoption, and that for these foregoing merits of congruity God will give us faith; which doctrine we detest.

why art thou evil spoken of? and this is a lie; why? It is the Spirit that teacheth us to pray, Abba Father. This is merit and supererogations ground-stone.

Ans. 1. What if a man void of the Spirit cannot pray; ergo, we should not advise him to pray? Is it Popery to advise him so to doe; or to pray when he wants the Spirit? sure Peter taught no Popery to *Simon Magus*, a man as void of the Spirit as any *Socinian* or *Familist*, a man in the gall of bitterness, and in the bond of iniquity, *Act. 8. 22.* Repent therefore of this thy wickednesse (I conceive this is yeeld obedience to what is taught you, and meditate on it, and your evil wayes, and change your minde) and pray God (though thou hast no Spirit of Adoption more then a *Familist*, who makes you beleieve hony words, or the very Spirit given to his Anointed ones, such as they onely) if perhaps the thoughts of thine heart, may be forgiven thee; and whom does the Lord command, *Ezek. 18.* that they would make a new heart? I conceive such as were as unable to doe it, as to make

Ancient bounds

one haire white or blacke, as the *Bounder* saith, and this is our advice, not because we thinke they can do it without the Spirit of Christ, more than those that move the question, *Act. 2. 37.* What shall we doe to be saved? *Act. 9. 6.* *Act. 16. 30.* But if unconverted they may be humbled and convinced, that they are in a lost condition. And, I confesse, if *Antinomians* will advise them to beleieve, and pray, though they have not the Spirit, and to pray as they can, and beleieve as they can, and without any preparative work of the Law, or sense or knowledge of sin, or sicknesse for Christ, immediately and forthwith, beleieve Christ dyed for thee obstinate *Socinian*, and wrote thy name in the booke of life, and beleieve thy election to life, *Baptist* is a miserab'e comforter, and how he censureth this; Its Gods absolute will and pleasure you should beleieve, and that you must necessarily beleieve upon perill of damnation; which he saith is our Catechisme. I understand not, except he shew us a conditionall Commandement to beleieve the Gospell, and a conditionall election and reprobation, suspending Gods decrees on what we are foreseen to doe, and except he deny the threatnings in the Gospell which shall finde out an unbeleever, *Joh. 3. 18. 36.* If the man be a weak

Christi

Christian or a weak beleever, when the advice of yeelding obedience, praying, desiring to beleieve is given him, appearingly he would have weak *Antinomians* and all anointed ones loosed from all precepts, rule of obedience, and have them under no rule but the immediate impulsion of the Spirit, which if it be his mind, he should have set it down, and must prove a *miserable Comforter* in so teaching.

2. But are we in all these Scriptures that hold forth our impotencie to beleieve, to thinke a good thought, to doe the works of righteousness, mercie, truth, chastitie, sobriety, prescribed in the second Table unable only to conceive sound opinions of God and elchew Hereticall wayes, and false Religions? Are we not also unable to abstain from murther, adulterie, &c. without the supernatural grace of God? Yea all these places shall prove that the Ministerie of men, Pastors and Teachers of the word, are as unlawfull means of converting soules as the Magistrates Sword to beare down Heresies. O (say they) preaching is an Ordinance of Christ, and a spiritual means ordained to convert soules, the Sword is nothing but a carnall humane device!

I answer it is an humane device of converting souls to shed the blood of their bodie, but it is to beg the question and not to prove it, to call it a humane device to punish ill doers, and false Teachers who pervert the souls of many.

2. I speak to the Argument, the only preaching of the word, it alone without the Spirit, can no more make an hair white or black, or draw us to the Son, or work repentance in sinners, then the sword of the Magistrate can work repentance: What can man doe (saith the Bounder) Is it not God that must give repentance to the acknowledgement of the truth? So say I, what can preaching of man or angel doe without God, is it not God and God only who can open the heart? therefore this is no argument against the use of the sword against false teachers, because it hath no strength against soule obstinacie to work repentance, for neither hath preaching; but the sword hath strength and more strength against the outward man, the tongue, the pen, the profession of seducing preachers to coerce it, and to guard the flock from grievous Wolves, (for these being restrained, the flock is in no more danger from

Preaching of the word without the Spirit is as unable to work faith as the sword, and the argument from our impotencie to beleieve, is as strong against the one as against the other.

The sword hath strength against only the outward man to cause him to abstain from seducing of souls, not against the Conscience.

the conscience of the Heretick, then peaceable men are in danger of the bloodie mans thoughts, hatred, heart-malice, if the Magistrate tie his hands from murther and violence by the sword of God which hee beareth, *Rom. 13.*) it hath (I say) more force in its way, then the preaching of the word hath, in regard Hereticks, men of corrupt minds, fear men, and the sword of the Magistrate, more then God, and the threatnings of the word; as murtherers and adulterers abstain from disturbing the peace of humane societie, more for fear of the laws of men, then for God. I grant the excessive fear is from the corruption of nature, for *oderunt peccare mali formidine poenae*, yet this argues that the sword is ordained of God to order the outward man in a peaceable way, both in state and Church; for lay down this ground which Libertines do, that God hath appointed no law nor rule to men of corrupt minds, to those that subvert whole Houses, but their own erroneous consciences, grievous Wolves may doe in the flock to waste, destroy, and pervert the flock as they please. But they are (say Libertines) *no Wolves, but the lambs of Christ, the anointed ones, whom Presbyterians so call, and the Presbyterians are the wolves, who so domineer over the consciences.*

I answer, this is a manifest perverting of the State of the question, and to leap from the Proposition to the Assumption; for we dispute only upon the Supposition, that there be Wolves and Seducers in a Christian societie (but who they be, Presbyterian, or others, is another question) whether or not the Christian Magistrate should for his part leave them to themselves, and suffer them to preach, print what blasphemies they list, and their erroneous conscience dictates to them for truths.

But neither the Christian Magistrate not being infallible, nay nor any Church on earth can judge who is the Heretick, who the Saint, and therefore should take on him to judge none at all to be Hereticks, but should suffer *tares and wheat to grow till harvest*, for fear he pluck up the *wheat* in lieu of tares, and persecute Saints under colour of justice. Hence I argue in the contrary demonstratively, that liberty of Conscience is unlawful, and not of God.

Argument 17. Whatever way layeth down a principle most false and

contrary to the word of God, is not of God, but must be unlawfull, but the pretended liberty of conscience is such, *Ergo*, &c.

The Proposition needs no probation, That must be false that by strong consequence follows from a false principle.

I prove the Assumption, The prime and first principle of liberty of Conscience now under the New Testament is, that *Hereticks and seducing Teachers are therefore unpunishable by the sword, because they are unknowable*: The formall and that which

constituteth an Heretick, an Heretick, is in the heart, to wit, heart-contumacie, *legible and obvious only to him that knows all,*

say the Belgicks, Arminians, and therefore they can neither be judged nor punished; observe by the way, the Church of *Thy-*

atira must be then unjustly rebuked for suffering *Jezebel* to seduce, and this exempteth all false Teachers from Church-

censures, yea from rebukes, for who dares rebuke men for sins knowable to the almightie only who knows the heart? 2. We are expressly commanded (*say Libertines*) to suffer the tares,

that is, Hereticks to grow till harvest, because we cannot know tares from wheat, and *we run the hazard* (*saith John*

Goodwin) of fighting against God, and fighting against Saints, and God in them (*saith Saltmarsh*) when we punish Hereticks.

3. We have not that infallible Spirit; and those Prophets who cannot erre, and can infallibly tel us who is the Heretick, who

not. 4. There is a great variety, and such contrarietie of judging (*say they*) what is heresie; what not, that what is he-

resie to one, is saving truth to another, who is as worthy to be beleaved as he; *Ergo*, We are all in the mist, and in a sea

of uncertainties in judging who is the Heretick, who the Saint. 5. Heresie is innocencie; *Ergo*, there is no such fault

reproveable or punishable in the world, *say they*. But this principle that the Seducer is not knowable in the New Testa-

ment, is most false and contrary to Scripture.

1. He whom the Holy Ghost bids us try, and not beleeve, till we try, he is knowable, but every teacher true or false, the Holy Ghost bids us try, 1 *Thes.* 5. 21. 1 *Joh.* 4. 1. and for

this are the *Berens* commended, because they tryed *Paul* and his doctrine by the Scriptures, *Acts* 17. 11. *Ergo*, If *Paul* had

been an Heretick and a false Teacher, he might have been found out,

Its a false principle of toleration, None are punishable for heresie because heresie isto God only knowable, and to no mortal man.

Goodwin Sermon *Theologia*.

Acts 5. 34. *Saltmarsh* Sparkles of glory, Preface.

The Heretick is knowable by the Scriptures.

2. Such an one as the Lord forewarns us to beware of, and avoid, such an one is knowable. But the Lord bids us beware of false Prophets and Seducers, and bids us avoid them and believe them not, *Matth. 7. 15. Beware of false Prophets, Matth. 24. 26. If any man say to you, lo here is Christ, or be there, believe it not; why if he teach me where Christ is, if I heare not him, I refuse to hear Christ, Matth. 23. 34. Ergo the false Christ is knowable, Tit. 3. 10. A heretick avoid, &c.* when Solomon saith, *Make not friendship with an angry man,* is not the formality of anger in the heart? if any should reply to Solomon, *God only knows who is the angry man, who is the patient and meek man, therefore we will make friendship with all men, or with no man.* Should any say, there is no such man knowable, should he not contradict the Holy Ghost? So must we say, there is not such a man knowable to a mortall man as a false Prophet, or an heretick; and therefore Paul doth but mocke the Philippiens, who were not infallible, when he writeth to them thus, *Beware of dogs*; and John when he saith, *If any man bring not this doctrine, receive him not into your house.* Might not Libertines say, God commandeth us to run the hazard of incroaching upon Gods chair, for who but he who knows the heart can tell who is the heretick, who not: when the Lord rebukes association with Thieves, Robbers, Slandereers, *Prov. 1. 11, 12. Ps. 15. 18.* holdeth he not forth that the Thief, the Robber, and the Slanderer are knowable?

3. These whom the Lord rebukes, because they judge not *Jehoiada* and deceiving teachers, may know *Jehoiada* and deceiving teachers; but the Lord rebukes the Church of *Thyatira* for this, *Revel. 2. 20.* and all other Churches in them.

4. Those that faithfull Elders are to beware of, and to watch against, are knowable; but the faithfull Elders of *Rebhu* are to watch against the incomming of grievous wolves, *Act. 20. 29, 30, 31.*

5. Those that the Holy Ghost doth forewarn the Saints of that they may be spoiled in the truth and armed against them, those are knowable. But Christ foretold his people that some would come in his name, and possesse so much, who

who yet come in their own name. But foretell of some who shall *speake* *heresie* *hypocrite*, and teach doctrines of Devils, 1 Tim. 4. and Peter, 2 Pet. 2. 1, 2, 3. tell of some bringing in privily damnable heresies, doth the Lord bid us judge in charity all these cures to be wheat, and their heresies true, because we are not infallible? and doth he foretell of such coppers and jugglers, and yet presupposeth none on earth shall be able to know them? and if any man say *Fornicatio*, *Sodomia*, &c. are the same, they runne the hazard of reproaching God; notwithstanding the Lord foretold us of them, and set names upon their brows 1600 years agoe: or if any new say there is a false teacher, or an heretick breaking on earth, they must either give themselves out to be infallible; and so must either be grand impostors, or then Apostles and Prophets living againe.

And this same argument from our impotency to be-leave, was as strong in the Old Testament against the equity of such Laws as God made against false Prophets, Deut. 13. Levitic 24. For it was as unjust for God to command to put to death men, the frame and imaginations of whose heart, were only evil from their youth, then, as now, because they believed not, and could not repent, and abstaine from *Prophesying in Blasphemy*, and *speaking lies in the name of the Lord*; since beasts were no more naturally able without the grace of God to repent and believe under the Old Testament, then under the New: And upon the same reason they tell us a God must have a willing people, Psal. 110. and obedience compelled by the Sword, is no obedience at all, and far less is it religious obedience.

To which Law given: And did not the Lord require a willing people then in the Old Testament as now?

2. Did God ever accept of faith and repentance extorted through feare of a direfull sword?

3. Does the Lord accept of compelled and forced abstinence from murder, parricide, adultery, as obedience, because undeniably the sword of the Magistrate doth avenge murder, adultery, parricide, Rom. 13. *Magistratus* a carnall weapon, a sword does produce a carnall repentance, a shew of obedience, and conformity through a Saave; what an unregenerate

Impotency of believing, being naturall in the Old Testament, as in the New, it was to the Jews as good a plea against the Lords Law to punish seducers as to us.

Reasons against 1 forced and unwilling obedience. 2 Against forced abstinence from murder, parricide, at all times in the Old and New Testament, do contend against Gods Laws of punishing seducing teachers. Bloody Tenger, c. 40. p. 65.

man does is *fin, preaching, fin-preaching, breaking of bread, no better then the oblation of Swines blood*; Ergo, the Magistrate must compell men to sin, if he force the conscience by the Sword.

Ans. The Sword produceth no repentance at all; for externall repentance is: no repentance either in name or thing, the Lord commandeth indeed externall repentance, but Precepts are not given to the outward man, as to the adequate and proper object of the Commandement of God; the Magistrate indeed forbiddeth speaking of blasphemy, and teaching of lyes in the name of the Lord; but he forbiddeth not teaching of lyes, or abstinence from blaspheming in a spirituall, but in a carnall co-active by force of the sword; and externall way, because he cannot punish the spirituall and internall wayes, and manner of externall obedience, and therefore he cannot under paine of bodily censure, command and forbid these wayes of obedience, so the Magistrate forbiddeth murther, but God, not the Magistrate forbiddeth murther, or commandeth abstinence from killing, out of mercy and love to our neighbour; for the Magistrate cannot punish heart-hatred of our neighbour, or rash anger, but in so far as it comes out to his senses, in striking, maiming; or opprobrious speeches; and these he can forbid, and censure and punish. So we say the Magistrate is but a peece, or a bit of an Ordinance (though both lawfull and necessary, Rom. 13: for our good) to reform the outside, & to work outward reformation, and when he commandeth the outward man, and saith, *Swear not, blaspheme not, speake not lyes in the name of the Lord, kill not, steale not under the paine of feeling the stroke of the Sword*; he commands not finning; for though he forbid onely externall abstinence from sins that trouble the outward man, without any spirituall and internall right way of abstaining, he commands not sin and hypocrisie, *perfe*, and kindly, and properly.

1. Because the Magistrate, as the Magistrate should, and ought, as the Minister of God, give commandments to the outward man, under paine of corporall punishment, not to the soule, or to the inward man.

2. Because that externall obedience, not to kill, not to steale,

steale, not to speake lies, is good, lawfull externall obedience, to man, and profitable in the State, for the end that God hath appointed it, which is the peaceable converſing one with another, that ſame abſtinance from killing in an unrenewed man, who abſtaineth not from killing for fear of God, and love to his brethren, is a ſinfull abſtinance, and carnall repentance, by accident, and in relation to the Law of God; but the Magiſtrate neither commandeth abſtinance from killing, from an inward ſpirituell principle, nor forbiddeth he the contrary: he commandeth not abſtinance from falſe doctrine out of the love that the meſſenger owes to him who purchaſed the flock with his blood; nor forbiddeth he ſuch abſtinance, but onely he commandeth abſtinance from ſpeaking lies to the people of God.

3. If we diſtinguiſh obedience; there is firſt a neceſſary and good, and lawfull obedience. 2. There is an obedience compleat and intire, and full, and ſincere. Outward obedience, which the Magiſtrate commandeth, is good and lawfull, and neceſſary obedience, and is, in the kinde of externall and neceſſary obedience (I mean) neceſſary for its end, the ſafety of the ſociety, not hypocritically, unlawfull or ſinfull. In this notion onely, it is commanded by the Magiſtrate, and the omiſſion of it unlawfull, and puniſhable, by the Sword of the Deputy, and Miniſter of God; but if we ſpeake of an obedience compleat, full, and ſincere; which is required from the whole man, in order to the Law of God. Then the outward obedience that the Magiſtrate demandeth is not compleat, intire, nor ſincere, but in relation to the *Law of God*, which requireth intire obedience from the whole man, ſoule and body, it is not full, not intire, not ſincere obedience, but an outſide of obedience, but in this ſenſe the Magiſtrate doth not demand obedience to the Law of God, for he hath to doe with the outward man onely, and as a Magiſtrate hath nothing to doe with the ſoule, and conſcience: ſo then, though the Magiſtrate command to preach ſound doctrine, forbid to preach lies in the name of the Lord, yet he commandeth not hypocriſie and ſin; for this argument may as well prove the Magiſtrate, ſhould neither forbid nor

How the Magiſtrate commandeth obedience to the Law of God ſo wit, in reference onely to externall peace and the halfe and outſide of obedience, and yet not hypocritically in its kind.

possible murder, nor command abstinence from murder to an unrenewed man, for an unrenewed man cannot but abstaine from murder in a sinfull way, and his abstinence from murder in order to the spirituall Law of God, is no better then the oblation of Swines blood, and the cutting off of a dogs head to God, Isa 66.1, 2. as is all externall obedience of either Tables of the Law, first, or second, without faith, and spirituall inward morall principles, and heart-obedience, and Mr. Williams cannot answer this argument, but by the principles of Anabaptists, Familists, and Embayssists, who say all outward Ordinances, Ministry, Preaching, Sacraments, yea Preachers and Magistrates, who command outward obedience to God are unlawfull, now under the New Testament.

Del Sermon before the House of Commons. P. 52, 6

So Mr. D. denies all Reformation, but heart-reformation. Other reformation beside this in the heart, I know none, and Gospel-reformation onely minded is the reformation of the heart, then away with Preaching, Laws, the Sword, Synods. Gospel-reformation (saith he) is inward, layes hold upon the heart, soule, and inner man, and changes and renews that, doth not much busie it selfe about outward formes, or externall conformity, but onely minded the conformity of the heart; for when the heart is right with God, the outward formes cannot be amisse. Christ saith touching the worship of the New Testament, God is a Spirit, and they that worship him, must worship him in Spirit and Truth; he speakes not one word of any outward formes, so that, God in the Gospel-reformation aims at nothing but the heart. So the father of the Familists, impure H. Nicholas. If I could give all my goods to the poor, &c. if I have not love; it is not any thing to me; that is, who so ever hath not Christ, he is without God, and without righteousness in this world. I mean the being like Christ, which is conceived through the power of the Holy Ghost, and not any ceremoniall Christ, which one man speaketh to another, or promiseth to another, through his ceremoniall service; which be, out of his prudency, according to his fleshy minde setteth up: O no, The worke or begetting of God commeth not so slenderly to passe as men now at this time teach each other out of their unregenerate Spirit; he meaneth by men now at this time, Protestants who conjoyne Faith planting, and the watering of Apolls, with the working of the Spirit, whereas this

Epistle to the two Daughters of Warwick. f. 3, 4.

Impositor taketh him to the latter, and rails against the former, as a carnall and fleshy Christ.

See more of this in *Del. Theologia Germanica, Rise and Reigne of Antinomians, Bullinger, Calvin, Towne the Antinomian Samaritan*. Upon this ground, *Samuel Gerger*, right down, denies all *Magistracy, learning, books, Libraries, Lawes*, and he hath reason to do so, for *Magistracy*, because it is a carnall Ordinance, cannot produce inward and spiritual repentance, therefore *Magistrates* upon the same ground cannot coerce nor punish hereticks, since heresie is a spiritual evil, which cannot be remedied by a sword of steel, for God only can enlighten the minde.

3. If therefore this argument be good, neither can the externall preaching of the word be a lawfull Ordinance, for God only gives repentance; the preaching of the Word without the Spirit, can but produce carnall repentance, and the *Bounders* may cry downe all preaching of the word, if it but change the word *Magistrate*, into the word *Preacher*, or *Ambassador*, for this course of Preaching by men, may lay a stumbling (*I speake in his words*) in every mans way, to prophane the things of God, by doing them out of obedience to man, (that are but as *golden vessels*) not to God. If he say, that is by accident, because men look to men as men, and not to God, whose word men carry. So say I, men, abstaining from doing violence and murder, which the *Magistrate* forbids, may infer God, hath given no power to the *Magistrate* to forbid murder and adultery; for men may so prophane the sixth Command., and abstain from murder because the *Magistrate* forbids it, not because God forbids it in the sixth Commandment. And the preaching of the word may be one doctrine any way, so long as a man sound in the faith preaches; but when there arise a corrupt teacher, a *Pharisee*, that knoweth *Joseph*, errors shall walke on every side. And that not by permission, but by commandment. Now this is the reasonable reason of the *Bounders*, against the coercive power of *Magistrates*, these men argue ever, from the established power of a *Magistrate*, and from persecution, so prove hereticks ought not to be punished, as if punishing of false teachers were persecution; as which they can never prove.

Del Serm p. 4. 5
Theol. Germ.
c. 28. 70. 92.
Rise & Reigne
cr. 1. 2. cr. 40.
Bull. ger. adver-
sus Anab. l. 1. c.
1. & l. 2. c. 4.
Calv Instruct.
adversus Liber.
c. 10. p. 442.
Towns Affert.

of grace, p. 4,
5. 6.
S. a. marsh Free
Grace, 179, 180.
Sam. Gerger,
Simplicities de-
fence p. 22. 23.

Ancient bounds
c. 5. reaf. 3.

Because men
may abstaine
from heresie
and seducing,
upon false
grounds. Is to wit,

the *Magistrates*
commandment
and not from
conscience; it
follows no
more that the
Magistrate hath
no power to do
commandment
then that the *Pastor*
hath no power
to preach.

Argument 18.
The Libertinisme of Toleration is grounded upon the pretended obscurity of the Scriptures.

But to goe on, That cannot be the way of God which necessarily interreth the darkeness, inevidence, and inextricable difficultie of understanding the Scriptures. But such is the way of Libertie of Conscience; *Ergo*. The Proposition is clear, for if God hath not sufficiently cleared the way to heaven, but left a Testament that men may expound to be the pathway to life eternall, and the just contrary a pathway to life eternall, then shall men know certainly no safe way to life eternall, and the Scriptures shall not make men inexcusable, contrary to *Hos.* 5. 2. and 8. 12. *Psal.* 19. 7, 8, 9, 10. *Ezek.* 3. 5, 6. *Luke.* 16. 29, 30, 31. *Joh.* 20. 31. and 15. 22. *2 Tim.* 3. 15, 16. *Psal.* 119. 9. *Prov.* 3. 21, 22, 23. *Deut.* 31. 28, 29. *Matth.* 11. 21, 22, 23, 24. 2. *Papists* shall be in better case then we, for though they say that the Scriptures are darke and obscure, and admit of themselves divers and contrary senses, so that we cannot bottom our faith on them, yet the juridical interpretation of the Church is to men a ground of faith, and that is the ground of faith which the Church giveth, as the only true sense of Scripture.

The Assumption is clear, because *Libertines* suppose that the sense of Scripture can be undeniably known to none: what is to one saint a ground of faith, the just contradicent to another is a ground of faith, and what sense to one Saint is an Article of saving faith, to another is a damnable Heresie; and both are to be tolerated; neither corrected nor punished, for since neither are infallible, neither can deserve rebukes or rods, nor punishment civill or Ecclesiasticall; because knowing of the word of God in Scripture is not in our free will, but natural, and whatsoever sense the word offers to the understanding true or false, the man cannot be guilty in receiving the false sense, because he is not punishable therefore, as *Libertines* argue; and what then should hinder but Jews may be saved in their sense of the old Testament, who yet deny Christ to be come in the flesh? nor are they to be rebuked, far lesse to be punished by God or man therefore, because *2 Cor.* 3. in reading of the Old Testament a vail is over their hearts, and if it be injustice in the Magistrate to punish men for Errors which they cannot eschew; can the righteous judge of the world punish them therefore? *Ergo*, In such

such Errors they are innocent and sin not, and if this bee said, what should hinder others to be saved by beleeving the contrary sense of the old Testament? and the like may be said of the new Testament; and so all *Hereticks* and *Sectaries* receiving the Scriptures, as *Pharisees, Sadduces, Herodians, Papists, Socinians, &c.* shall be saved every man in his own Religion, and the sense of this, *Eschew an Heretick, so a Saint must be, eschew the company of an heretick*; to another Saint it is, *Adhere to, and converse with the same saint, for he is no heretick but sound in the faith, and is falsely supposed to be an Heretick*, and the Scripture upon this ground hath two contradictorie senses, which being beleeved and practised, must save, and revealeth two contradictorie wills of God, and every man may take Scripture as his minde apprehends it; and whereas the Scripture makes it self the judge and determiner of all questions and controversies in religion: This way leaves all questions to every mans conscience, to the conscience of a Jew, of a Turk, of an American, of a Papist, the *old Testament* as expounded by a Jew is his conscience, the old and new Testament as the popish Church expound it, is their rule of faith, and the Scripture lifting up Christ, and casting down Christ, and speaking with a hundred divers and contrary tongues, is every mans obliging rule; and because there is no man infallible in taking up the right sense of the Scripture, if yee controul the Jew, or put him off his sense of the *old Testament*, which yields him this faith, *Murderer is a false lying Prophet, the Apostles and all the martyrs* are but censuring Impostors, yea domineer over the Conscience and force his faith, because yee are not infallible, ye may not condemn the way of any, for yee know not but they be the wheat, and you the *chaff*, for ought that Scripture saith on either side: Never man in this life is sure of his faith and salvation from Scripture, and since the Jew may be *wheat*, if ye would go to raze his faith, you go to pluck up the *wheat before the harvest*, and suppose we and all the *Gentiles* were converted to the Christian faith, and if we conceive *Pauls* prophetic concerning them *Rom. 11* to be fulfilled, they shall be converted, yet 1. we are not infallible, but live upon our fancies and conjectures, touching the meaning of *Rom. 11*. say *Libertines*, 2. Suppose the

The main pillar and ground of toleration, makes the scripture a nose of wax, and puts on it a hundred senses, and makes it a rule of faith to all the false Religions, of Jew, Papist, Indian, American, who receive the letters of it.

fulness of the Gentiles be converted to Christ, and we among them, and all the *Janes*, and that in our daies the earth be filled with the knowledge of the Lord, and that all the sons of Zion be taught of God, and that the Wilderness blossome as a rose, and the light of the moon be as the light of the Sun, and the light of the Sun be seven-fold, as the light of seven daies, and that all the glorious prophecies in *Isaiah*, *Zechariah*, and the rest be fulfilled in our daies, yet by the doctrine of *Libertines*, all these are but to us, for any certaintie we have, night fancies and dreames of crazie and fever-sick heads: For Master *John Goodwin*, undeniably the learnedst and most godly man of that way, hath said in a marginall note, of men for piety and learning, I cannot admire enough.

Mr *John Goodwin* Hagiomast. sect. 28. p. 38, 39. denieth that any now living on earth hath the Scriptures, or any ground of faith, but that which is made of mens *medie* and learning.

The *Vindicators* call the denying of Scriptures to be the Word of God a damnable Heresie, and we have no certaintie that the Scriptures of the old and new Testaments which we now have, either the English translation, or the Originall of Hebrew and Greek copies are the word of God. So then, holding the Scriptures to be the Word of God in either of these two senses, or significations of the words (either translations, or originall) can with no considerable pretext or colour be called a foundation of Christian Religion, unless their foundations be made of the credit, learning and authoritie of men.

Because there is need to wonder, by the way, at this, Let the reader observe, that *Libertines* resolve all our faith, and so the certaintie of our salvation on Paper and Inke; and Master *John Goodwin* will allow us no foundation of faith, but such as is made of grammars and Characters, and if the Scripture be wrong pointed, or the Printer drunke, or if the translation on ship, then our faith is gone: Whereas the meanes of conveying the things beleaved may be fallible, as writing, printing, translating, speaking, are all fallible meanes of conveying the truth of old and new Testament to us, and yet the Word of GOD in that which is delivered to us is infallible. 1. For the Dictor be fallible. 2. The translation fallible. 3. The Grammar fallible. 4. The man that readeth the word or publisheth it fallible, yet this hindreth not but the truth it self contained in the written word of God is infallible; I suppose four men who shall shew to a

Though the meanes of delivering to us Scripture be fallible, yet it neither followeth that these meanes are the foundation, on which our faith is resolved, or that the Scripture it self is not infallible.

wife her Husband among ten thousands, all four fallible and may mistake, yet when they have brought the Husband to the wife, it cannot follow that the Wife doth not certainly and as infallibly know her own Husband by his tongue, voice, countenance, proportion of body and stature, as one can know another without any danger of mistake: so it comes to the eares of a man born blind, *Joh. 9.* there is a Prophet called *Iesus the Son of Marie*, who will infallibly and indeclinably restore sight to this blind man, yet the same and report by which this is carried to the mans notice and knowledge is fallible, all men standing truly, that which the Lord reporteth of them, *liars*, and such as can be deceived, yet it is no consequence that *Iesus* doth restore the man to his sight in a way subject to miscarrying, and declinably, and upon a fallible hazard, so as he may goe as blind from *Iesus* as he came to him: Now in the carrying of the doctrine of the Prophets and Apostles to our knowledge, through Printers, translators, grammer, pens, and tongues of men from so many ages, all which are fallible, we are to look to an unerring and undeclinable providence, conveying the Testament of Christ, which in it self is infallible and begs no truth, no authoritie either from the Church as Papists dreame, or from Grammer, Characters, Printer, or translator, all these being adventitious, and yesterday accidents to the nature of the word of God, and when Mr. *Goodwin* resolves all our faith into a foundation of *Christian Religion* (if I may call it Religion) *made of the credit, learning and authority of men*, he would have *mens learning and authoritie* either the word of God, or the essence and nature thereof, which is as good as to include the garments and cloathes of man, in the nature and definition of a man, and build our faith upon a paper foundation, but our faith is not bottomed or resolved upon these fallible meanes.

But what Arguments have *Bellarmino, Stapleton, Gresserus, Becanus, Suarez, Valentia, the Council of Trent*, and other Papists to make good that the Church of sound Catholics (who if they could fill their chaire) are of more authoritie then Printers or particular men, translators of the Scripture? for they lead us from the written word as Mr. *Goodwin* doth, and lay the Church giveth authoritie to the word of God, and

Tannerus disp. 1. resolve our faith upon the Testimonie of the Church (saith Tannerus de fide, c. 5. al. 1. rursus) as the infallible rule of faith, on the authority of the Church Bellarm. l. 2. de concil. c. 12. Stapleton doctrin. princip. l. 8. c. 21. ultima resolutio fidei non est in Deum revelantem simpliciter, sed in Deum revelantem ut scilicet id est per ecclesiam &c. Val. dif. 1. de fide q. 1. p. 1. Sect. 10. p. 38. col. 1. Card. de Lugo de fide, spec. dif. 1. sect. 5. n. 56. Malderus de object. fidei q. 1. art. 1. sect. 10. p. 6. Suarez, de fide disp. 3. de object. forma fidei sect. 10. pag. 9. dif. 9. dub. 8. concl. 4. Lod. Maratus tom. 2. tract. de fide dif. 17. i. c. 2. n. 6. Du Vallius de object. fidei l. 2. q. 1. lit. e. d. Fr. Silvius Professor, Duacensis m. 12. q. 1. art. 1. Lod. Caspensis Capucinus Cusif. Theol. tom. post tract. 25. dif. 1. f. 3.

as the infallible rule of faith, on the authority of the Church (saith Bellarmine) quoad explicationem & quoad nos, in regard of our beleevving on God, not simply revealing, but so and so revealing (saith Stapleton) by his Church &c. so as we know not that God hath revealed his truth, but by, and for the infallible proposall of the Church saith Gregorius de Valentia) on the authoritie of the first veritie, God revealing himselfe as the principle and first cause of faith (saith Ioan. de Lugo) and Malderus) and on the authoritie of the Church as they are men eminent for Miracles, as in that which is first beleevved ut in primo creditum, and the only infallible rule of faith, say Suarez, Egid. Connick, Lod. Maratus, And. Du Vallius, Fr. Silvius, Lod. Caspensis? All which speak fairer for the credit of faith in words, then Mr. John Goodwin, who raiseth our faith no higher then the English grammer, the Printer, the learning and authoritie of men.

2. We beleive that Christ is God man, not for the authoritie of men, and so of the rest of the Articles of our faith, because Christ saith Iohn 5. 34. Ye sent unto Iohn, and he bare witness to the truth. v. 34. But I receive not testimony from men, on which word Chrysostome saith. *ἐγὼ μὲν οὐκ ἐδέχμην τῆς τῶν μαρτυρίας τοῦ ἁγίου, τὸς ἀνθρώπων ἐπειδὴ δὲ μάλλον αὐτῷ περὶ στήθε, ὡς παντὶν ἀξιωματικῶν ἐγείσθη καὶ ἑαυτῷ μὲν ὡς προφῆτη προσέειπεν* I need not (saith our Saviour) the testimonie of men, since I am God, but because ye give more heed unto Iohn, and beleevve him to be most worthy of all of credit, and ye come to him as a Prophet, I speak this *ἐγὼ δὲ λέγω τοῦτον* who will then receive Mr Goodwins Testimonie, who gives us nothin; for faith but fluctuation of opinion, and some Topick grounds from mens credit, learning and authoritie, that the Scripture is the Word of God; and turnes all our faith into fancie.

3. The Scripture resolves our faith on, Thus saith the Lord, the only authoritie that all the Prophets alledge, and Paul, 1. Thes. 2. 13. For this cause also thanke we God without ceasing because when yee received the word of God which ye heard of

Reasons to prove that we have divine certaintie, that the Books of the old and New Testament that we now have, are the word of God, contrary to Mr. Goodwins Assertion, That we have no warrant to say, but mans credit and authority.

us, ye received it not as the word of man (made of mens credit and learning (as Mr. Goodwin saith) but (as it is in truth) the word of God.

4. Weak, dry, and saplesse should be our faith, all our patience and consolations of the Scriptures, Rom. 15. 4. all our hope on the word of God, Pl. 119. 49, 50, 52, 54, 55. all our certainty of faith, if it were so as Mr. Goodwin averreth. But we have *Beza's* *more sure word of Prophecie*, surer then that which was heard on the Mount for our direction, and the establishing of our faith, 2 Pet. I. 19. Joh. 5. 39. Search the Scriptures, for they bear witness of me; let them be judge between the Jews and me, whether I be the Son of God or no, for they beare witness of me. : now if we have no better warrant, that the books of the Old and New Testament, that we now have, to wit, the originall of Hebrew and Greek and translations are the word of God, then that which is made of the credit of the authority and learning of men, then must all our comfort of beleiving be grounded upon this mans, and this mans Grammar and skill, in Hebrew, Greek, Latine, English, and he is not infallible in any of these. And must our lively hope be bottomed on mens credit and learning? then for any thing we know on the contrary, we have but dreams, opinions, and at best, mans word, for the word of God, and how is the word of Prophecie a more sure word; for these were written and translated prophecies, of which Peter speaketh; Mr. Goodwin and Libertines, who put heaven and Christ, and the lively hope of our inheritance, to the conjectures of doubting Scepticks could well reply to Peter, the word of prophecie cannot be sure; for we have no certainty that the Scriptures of the Prophets, of the Old and New Testament, which we have either Hebrew or Greek copies of, are the word of God, but undoubtedly Christ appealeth to the Scriptures as to the onely Judge of that controversie, between him and the Jewes, whether the Son of Mary was the eternall Son of God, and the Saviour of the world, he supposed the written Scriptures which came through the hands of fallible Printers and Translatours, and were copies at the second, if not at the twentieth hand from the first copy of Moses and the Prophets, and so were written by finfull men, who might have miswritten and

corrected the Scripture, yet to be a judge and a rule of faith, and fit to determine that controversy and all others, and a Judge *de facto*, and actually preserved by a divine hand from errors, mistakes and corruptions, else Christ might, in that, appealed to a lying Judge, and a corrupt and uncertain witness; and though there be errors of number, genealogies, &c. of writing in the Scripture, as written or printed, yet we hold providence watcheth so over it, that in the body of articles of faith, and necessary truths, we are certain with the certainty of faith, it is that same very word of God, having the same speciall operations of enlightning the eyes, converting the soule, making wise the simple, as being lively, sharper then a two-edged sword, full of divinity, life, Majesty, power, simplicity, wisdom, certainty, &c. which the Prophets of old, and the writings of the Evangelists, and Apostles had.

Mr. Goodwin's argument makes as much against Christ and the Apostles, as against us, for they could never in all their Sermons and writings so frequently, bottom and found the faith on *as it is written in the Prophets*, as David saith, as Isaiah saith, and Hosea, as Daniel saith, as Moses and Samuel, and all the Prophets bear witness, if they had had no other certainty, that the writings of the Prophets, that came to their hands, *was* the very word of God, but the credit, learning and authority of men, as Mr. Goodwin saith, for sure Christ and the Apostles, and Evangelists, had not the authentick and first copies of Moses and the Prophets, but only copies written by men, who might mistake, Printers and Translators not being then, more then now, immediately inspired Prophets, but fallibly men, and obnoxious to failings, mistakes and ignorance of ancient Hebraismes, and force of words; and if ye remove an unerring providence, who doubts but men might adde a *sy* or substraft, and so viciate the fountaine sense? and omit points, change consonants, which in the Hebrew and Greek, both might quite alter the sense: nor can any say, Christ and the Apostles being infallible, could well cite the Prophets, without a mistake, though the copies might have been viciate and corrupt. Because the very citing of these Testimonies by Christ and his Apostles, made them

them Scripture, and so of infallible authority; but our citing of them, (since both, Printers and Translatours are not immediately inspired, and we also might erre) cannot adopt them into Canonick and authentick Scripture, such as was first written by the immediately inspired Prophets.

I shall answer, that first, this objection presumeth, that Christ and the Apostles might, and did finde errours, and mis-printings even in written Scripture, which might reduce the Church in after ages to an invincible ignorance in matters of faith, and yet they gave no notice to the Church thereof; or if there was no errour, *de facto*, then for so many hundred yeares, yet there are now substantiall errours, and so foule; that it may be, we have no word of God, at all, amongst us; and God hath no Church, no beleever on earth, but we must all take the word of Printers and Translatours, which is meerly the word of man: and what is become of all the Martyrs, that suffered by the bloody woman *Babel*? they dyed for meer conjectures and opinions, for they had not the first originall copies of *Moses*; and the Prophets, yea *Stephen* the first Martyr, who according to all our copies *Act. 7.* adleth five to *Moses* his 70 soules, that went downe to *Egypt*, in that glorious Sermon that he hath before his death, when he sealed the truth with his bloud, and dyed gloriously, and said, *Lord Jesus receive my spirit*, dyed but upon the faith of mens fallible skill in Grammer, Printing and writing; for he citeth the writings of *Moses* to his enemies that stoned him, according to the copies that they then had; who would quickly have controulled him, if he had cited false copies, and *Stephens* owne Testimony was contraverted; and therefore except we say, that *Stephen* and *Christ*, and the Apostles, cited the testimonies of the Prophets as they were then obvious to the eyes and reading of both the people of God, and the enemies, and that not simply, as their owne words which they spake as immediately inspired, but as the testimony of the Prophets, according to the then written copies, we must say they spake not ingenuously the truth of God, for it was against truth, candour, ingenuity, to *Christ* and the Apostles to say, as it is written in your Law *Jo. 8. 17.* and so *Jo. 12. 14.*

As *Matth. 2. 5.*
Matth. 4. 4, 6, 7.
19.
Matth. 11. 10.
Matth. 21. 13.
Matth. 26. 24.
Mark. 14. 21. 27.
Mark. 1. 2.
Luke 2. 23.
Luke 4. 4. 8. 10.
Luke 7. 27.
Luke 19. 46.
Joh. 6. 31. 45.
Joh. 12. 14.

Act. 1. 20.
 Act. 7. 42.
 Act. 13. 33.
 Act. 15. 15.
 Rom. 1. 17.
 Rom. 2. 24.
 Rom. 3. 4. 10.
 Rom. 4. 17.
 Rom. 8. 37.
 Rom. 8. 13.
 Rom. 11. 8.
 1 Cor. 1. 19. 31.
 1 Cor. 2. 9.
 1 Cor. 3. 19.
 2 Cor. 4. 13.
 2 Cor. 8. 15.
 Rom. 11. 19.
 Rom. 15. 3.
 1 Cor. 14. 21.
 Gal. 3. 10. 13.
 Gal. 4. 22. 27.
 Heb. 10. 7.
 1 Pet. 1. 16.
 Luke 24. 14.
 Rom. 15. 4.
 1 Cor. 10. 7.
 2 Cor. 9. 9.
 Luke 4. 17.
 Joh. 2. 17.

often it is written, if they would not have the hearers to receive, with certainty of faith, and full assurance free from all doubting, and feare of humane fallibility, that what they cited as written, was undoubtedly the same very truth of God, and no other, which *Moses* and the Prophets spoke and wrote; and if they would not have them to read, search, and beleve these same Scriptures, and to conceive that they drew arguments in the New Testament to prove and confirme their doctrine, from that which was written by *Moses* and the Prophets in the Old Testament, and would not have them to beleve them, onely because New Testament writers immediately inspired, had so said.

6. If God will have us to try and examine all Spirits, all Doctrines, by the Scriptures written, then are we certainly assured, that the books we now have, of the Old and New Testament, are the very word of God, though we cannot, by any possibility, have the first and originall authentick copies of *Moses* and the Prophets and Apostles; Because: 1. God would not bid us try, and then leave us no rule to try withall, but our owne naturall light, which must lead us into darknesse. 2. The visible Church should not be guilty of unbeliefe, if the written word were not among us, or then Christ and his Apostles speaking to us, as is cleare, Joh. 15. 22. Rom. 10. 14. 15. Matth. 21. 21. 22. The assumption is cleare by the commended practise of the Bereans, who tryed *Pauls* doctrine, by the Scriptures, Act. 17. See *Rivetus, Whitaker, Calvin*. 3. By the command of God, 1 Theff. 5. 2. 1 Joh. 4. 1. Try all things, try the Spirits.

7. *John* would not call those blessed who read and hear, Rev. 1. 5. nor would *Paul* recommend reading to *Timothy*, and continuance in the doctrine of the Scriptures, and so extoll the necessity and utility of the Scripture, and the indwelling of the word of God in us, as he doth, 1 Tim. 4. 16. 2 Tim. 14. 15. 16. Col. 3. 16. nor could the things written by *John* c. 21. 3. 1 by *Moses* and the Prophets, Luke 16. 29. 30. 31. be holden forth as sufficient to bring soules to heaven, and to cause them to shew hell, if it were true, that we have no certainty that the Scriptures of the Old and New Testament are the very word of God, but such as is made of mens credit and learning.

Rivetus to. 1. contra tract. 1. 46.
Whitaker to. 2. de autoritate Scrip. l. 3. c. 7.
Calvin Comment in Act. 17.

8. Yea and so, what God spake immediately to *Abraham*, *Moses*, and the Prophets, could not be infallibly and by certainty of faith to them the word of God; for if God spake to them in a language intelligible, they had no certainty of faith, that the words that came from God, did signifie thus and thus; for sure, God, by immediate inspiration, taught them not Grammar, and significations of words, and those that read the Law written by Gods finger on two Tables of stone, those who heard *Moses* and the Prophets preach in their Mother-tongue even the *Jewes*, who read the originall first Hebrew copy of *Moses* and the Prophets, must have had no warrant, that, that was the word of God, but the authority of Father, Mother, and Nurses, who first taught them their Mother-tongue, for sure the Prophets were not *School-masters* to teach them *Hebrew*; so by this learning there was never since the world was, any certainty of faith, but such conjecturall humane and fallible opinions in all the matters of God, as is resolved ultimately (saith *Mr. Goodwin*) into mens fallible and topicke authority and skill of Grammar, and all divine faith is perished out of the earth: nay there never could be any divine faith on earth, except God by a supernaturall power taught men first Grammar, and then to beleeve, for which we have no warrant, so all our faith must be dreams.

And since *Mr. Goodwin* acknowledgeth a supernaturall power of the Spirit of Grace to beleeve; what else doth this Spirit cause us beleeve, but lyes? or at best phancies resolved into humane credit? which may be false for any certainty of knowledge that *Libertines* allow us?

Yea confident I am (saith *Mr. Goodwin*) that the wisest and ^{Higioniast. Sen.} most learned of them, are not able clearly or demonstratively, to in- 36 P. 47, forme the Magistrate and Judge, what blasphemy, and what Idolatry it was, which was by God, sentenced to death under the Law. But so *Mr. Goodwin* in accusing our darknesse, and in freeing the Magistrate of a duty he owes to God and the Church, layeth obsecurity on the Scripture, as Papists doe, though for another end: And I am as confident there was some sorcery, some wilfull perjurie, some incest, some plea between bloud

and blood, stroke and stroke, some adultery sentenced by God to be punished by the sword, that Mr. Jo. Goodwin is not able clearly and demonstratively to inform the Magistrate of. And by this argument, murder, sorcery, incest, and adultery, ought not to be punished by the sword. Can Mr. Jo. Goodwin demonstratively inform us, what be the false Prophets, Matth. 7. the grievous males, Act. 20. the Heretick, Tit. 3. 10. that we are not to believe, but to avoid? and by this argument we must not beware of them, nor avoid them, since they are unknowable.

Dr. Taylors liberty of prophesying, Sect. 4. p. 73, 74, 75, &c.

Dr. Jer. Taylor layeth downe the same ground for tolerating Papists, Socinians, Familists, and all the dreaming Prophets on earth, because of the difficulty there is of expounding Scripture, and all the means and wayes of coming to the true sense thereof, are fallible. There is variety of reading, various interpretation, a parenthesis, a letter, an accent may much alter the sense.

Ans. May not reading, interpretation, a parenthesis, a letter, an accent, alter the sense of all fundamentalls in the Decalogue of the principles of the Gospel? and turne the Scripture in all points (which Mr. Doctor restricts to some few darker places, whose senses are off the way to heaven, and lesse necessary) in a field of Problemes, and turne all beleeving into digladiations of wits? all our comforts of the Scriptures into the reelings of a Wind-mill, and phancies of seven Moons at once in the firmament? this is to put our faith and the first fruits of the Spirit, and Heaven and Hell to the Presse. But though Printers and Pens of men may erre, it followeth not that heresies should be tolerated, except we say, 1 That our faith is ultimately resolved upon characters, and the faith of Printers. 2 We must say, we have not the cleare and infallible word of God, because the Scripture comes to our hand, by fallible means, which is a great inconsequence, for though Scribes, Translators, Grammarians, Printers, may all erre, it followeth not that an erring providence of him that hath seven eyes, hath not delivered to the Church, the Scriptures containing the infallible truth of God. Say that Baruch might erre in writing the Prophesie of Jeremias, it followeth not that the Prophesie of Jeremias, which we have, is not the infallible

fallible word of God; if all *Translators* and *Printers* did their alone watch over the Church, it were something, and if there were not *one with seven eyes* to care for the Scripture, But for *Tradition, Councils, Popes, Fathers*, they are all fallible means, and so far forth to be believed, as they bring Scripture with them.

Dr. Taylor tells us of many inculpable causes of errors: 1. The variety of humane understanding; what is plain to one, is obscure to another. *Gregories and Ambroses missall were both laid upon the Altar a whole night, to try which of them God would miraculously approve. By the morrow matins, the missall of Gregory was found torne in peeces, and thrown upon the Church, and Ambroses found open in a posture to be read. The miracle was expounded, that Ambroses missall was to be received. Dr. Taylor saith, that he would expound it, that Gregories missall was to be preferred, and to be spread through the world.*

Liberty of
Prophecie, Sec.
11.p.171.

Ans. I have read of no faultlesse causes of error, nor of any invincible error in things that we are to believe and know by vertue of a divine Commandment; for this is a speciall false principle, that to know God, as he hath revealed himselfe in his word, is not commanded of God in his word. 1 Because to this *David* exhorteth *Solomon*, *And shall Solomon my son know the Lord*, 1 Chron. 28.9. and when the Apostle bids us be renewed in the spirits of our mind, Ephes. 4.23. Rom. 12.2. 2 And growing in knowledge is recommended, 2 Pet. 3.14. 1 Cor. 1.5. Prov. 4.1. 3 And is set downe as a blessing, Esa. 11.9. Exod. 18.16. Prov. 1.2. Hos. 13.4. Its sure to know God, and his revealed will in his word must oblige us. 4 The end of the revealed will is to know God, Deut. 4.3.5. Prov. 22.21.

The know-
ledge of God
is commanded,
and the minde
is under a di-
vine Law, as
well as the will
and the affecti-
ons.

5. The first Command injoyneth all worship internall, and externall, as to know God, Hosea 13.4. Jer. 9.6. Jer. 24.7. 2 Kings 19.19. 2 Chron. 6.33. and reason, the mind be under the Law of God, as will and affections are.

6. There is a connexion between the minde and other faculties, or affections, a corrupt minde is often conjoyned with a gully conscience, and faith and a pure conscience go together, 1 Tim. 1.19. 1 Tim. 3.5. 2 Pet. 3.4.5. keep the one, and you shall the more easily keep the other, make

Shipwrack of faith, and a good conscience cannot swim safe to Land, and the will, and rebellious affections, and lusts have influence upon the actuall and habituall blinding of the minde, in that men walking after their lusts are quickly blinded in their minde, and the judgement depraved, 1. 2 Pet. 3. 5. they are willingly ignorant, and so refuse to know God. 2. Turne away their ear from the Law, refuse the means of the knowing of God, and dig not for wisdom, as for silver, hate knowledge, Prov. 1. 24. c. 2. 2, 3, 4, 5, 6. 3. Blinde their owne minds and shut their eyes, Esa. 6. 10. Matth. 13. 14, 15. Ezek. 12. 2. Deut. 29. 3, 4.

Object. All these places do well prove that to be unwilling to know God is a sinne, but not that the simply minde-ignorance of God is sinne.

Answer. And why is it sin to be unwilling to know God, which the word commandeth, if not to know God be not sinfull as to be willing not to fear, not to love, not to hope in God, not to obey God, not to love our neighbour is sin, as well as not to fear, not to love God, are sins?

Therefore what is truth in it selfe, and revealed to bee truth in the Scripture, if it appeare an untruth to another, the cause of that is not inculpable (as D. Taylor saith) as if the letter of the Scripture tendred it selfe darke and unexplicable to us without our fault. But the wisdom of God (we beleeve) in the Scripture, is plaine, to those that open their eyes, otherwise heresie should not onely be no sinne, contrary to the word of God, Tit. 3. 10. 1 Tim. 3. 1. 2. 1 Tim. 6. 4, 5. 2 Tim. 2. 16, 17, 18, 19. but an innocent apprehension of apparent truth, as there is no guiltinesse in an eye vitiated with humours mis-apprehending colours that are

The trying of
the two Missals
of Gregory and
Ambrose by a
miracle was
meer folly.

white; and seeing them to be red when they are not so. And for that way of trying the two missals, they are but dotting fools, that would chuse either of them; for the word of God may judge them both to be corrupt and superstitious; and their trying which of the two was best, by a miracle, was a foolish and phantasticall tempting of God, much like Chilingsworths decyding of controversies of Religion, by larry, because Scripture, Reason, Councils, Fathers, Doctors, Tradition, are all insufficient, which sure is derogatory;

tory to the worth and perfection of Scripture, which maketh the simple wise, Ps. 119. and must shew the man that erreth, his errour, if he shut not his eyes at light.

Dr. Taylor saith, Covetousnesse is often a cause of heresie. *Liber. of Prophe. Sect. 12. p. 183, 186.*
Thebala, quia rejectus ab Episcopatu hierosolymitano, turbare cepit Ecclesiam, saith Egesippus in Eusebius, Tertullian turned Montanist for missing the Bishopricks of Carthage, after Agrippinus, and so did Montanus, for the same discontent, saith Nicephorus, Novatus would have been Bishop of Rome; Donatus of Carthage, Arrius of Alexandria, Aetius of Sebastia; Socrates said Asterius did frequent the Conventicles of the Arrians, nam Episcopatum aliquem ambiebat.

Let the errour be never so great, if it be not against an article of the Creed, if it be simple, and have no confederation with the personal iniquity of the man, the opinion is as innocent as the person, though perhaps as false as he is ignorant, and therefore shall burne, though he himselfe escape. The man cannot by humane judgement be counted an heretick, unlesse his opinion be an open recession, from plaine demonstrative authority (which must needs be notorious, voluntary, vincible, and criminal) or that there be a palpable serving of an end accidentall and extrinsecall to the opinion, but these ends spirituall are hard to be discerned. The opinion of Purgatory though false, being neither fundamentally false, nor practically impious, is no heresie.

Ans. 1. I am not so uncharitable of Tertullian, as Dr. Taylor, for Aetius he maintained no heresie, I hope, Episcopacy is no article of faith. 2. I know no errour in the matters of God speculative, but the Lord forbids it in his word. If everything written be written for our instruction, fundamentall, or non-fundamentall as all the Scriptures are, we are under a commandement of God, we (I say) who live in the visible Church, are to know all, and beleve all things written, be they fundamentall or no, for God hath written them all for us; Ergo, the ignorance of any thing written is a sin, and a breach of a command, and so no innocent errour, Happy are those that know and do. Now under doing, I comprehend the faith of the Trinity, and the most of articles, touching Christ, which do practically concern me, because I sin, if I doe not both know and beleve them, else

they are written as *Aristotles Acroamaticks* the ignorance of which in an unlettered man (I suppose) is no breach of a divine command, and I conceive the ignorance of the Stories in the old and new Testament, of *Pauls* leaving his cloak at *Troas* is a sin, in all within the visible Church, for that the Holy Ghost hath written these not for the instruction of one ; but of all who heare or may heare of them, within the visible Church.

2. No error, except of the Article of the Creed is arraigned as Heresie by the Doctor, but he meaneth by *error* ignorance and mis-beleif both ; for I hope the *Doctors* charitie will not send all to hell, many godlie there may be who have much ignorance of God, who know not, or are simply ignorant of some of the twelve Articles of the Creed, and of some of the ten Commandements, if therefore error here doth include not beleieving, as heresie must necessarily doe, the pernicious mis-beleiving and denying of many Stories in the Bible, as of the deluge, dividing of the red Sea, preserving of *Jonah* alive in the whales belly, raising of *Lazarus*, (if obstinacie be added) must be no lesse Heresie and an open belying of the God of truth, then the denying of an Article of the Creed, for the authoritie of God who commands us to know the one as well as the other, is in both despised, when we are ignorant of either.

3. It is to beg the Question, to say that any Error in the matters written to us in our Lords Testament, which so much concerneth both our knowledge and practise, *can be simple Errors and have no confederation with personall iniquity*, for it is as much as if not to read our Husbands love-letter from end to end, or to caule to read it, if it comes to the wives hand, were not our sin against our husband *Christ*, whereas to be ignorant of any thing in it, and mis-beleeve, it is sinfull ignorance, and naturall blindness, so the Doctor *makes sin so innocent, as to have no confederation with sin.*

The Place 1
Cor. 3. 11, 12,
13. expounded
and vindicated
from the glosses
of Adversaries.

4. To say the opinion shall burne though himself escape, is to expound the place 1 Cor. 3. 11, 12, 13, 14. most corruptly in a new glosse of the Doctors own, as if *hay and stubble* that is, vaine and unprofitable opinions, that are builded upon the foundation *Christ*, were not sinful opinions in the matters of God,

God, when as they are *hay and stubble* to be burnt.

1. Because they are against a Commandment, that every man is to take heed, *how, or What he is to build on the foundation*, v. 10. but he that builds hay and stubble obeyes not that Commandement, *but let every one take heed how hee buildeth thereupon.*

2. *Building hay and stubble*, that is, vain and fruitles opinions upon the foundation, is privatively opposed to building of *gold, silver, and precious stones*, vers. 12. but that is a work of faith, and such a work as shall abide, *and have a reward*, v. 14.

3. The work that shall be brought to judgement, and made manifest so, as it shall be burnt with fire, and shall be judged to bee a fruitlesse work, must be sin. But the building of *hay and stubble* upon the foundation *Christ* is such a work, v. 13, 14, 15. And that the man himself shall be saved, because that by faith he is builded upon the foundation *Christ*, but the work *burnt with fire*, will no more prove that the building of *hay* is not sin, then that *Peters* jdaizing, and *Davids* adultery and murder were not sins, because *Peter* and *David* are saved, for the Apostle there compares the *Apostles* to builders, (as before he compared them to *husbandmen*, v. 6, 7, & 9.) and the preaching of doctrine to a building, and he makes *Christ* the foundation of the building, and two sorts of super-structures; good doctrine, and that is *gold and silver*, and vain and unedifying Toyes added to the doctrine of *Christ*, *he makes hay and stubble*; Now he makes the judgement that trieth all doctrine to be fire, (whether it be the last judgement, or fierie afflictions, it is no great matter) but good doctrine will bide the tryall of the fire and not be consumed, and the man rewarded for his so building, and bad doctrine will be burnt, and not abide the Lords fire when it is tryed, for false doctrine will vanish in the day of tryall, and yeeld the sower of such doctrine no comfort, yet he himself keeping the foundation *Christ* shall be saved, but he shall be ceded and sadly afflicted for his fruitlesse building, so the day seems to be the day of tryal and fiery persecution coming on all the Preachers of the Gospel, to try them and their doctrine, as *Rev.* 3. 10. the place smelt nothing of purgatorie fire, and the most judicious interpreters, even *Eskins* a *Papist*, expounds it well of the Lords trying of the sons of *Levi*, *Mal.* 3.

Dr. Taylors
mistake of he-
resie.

5. I will not say Amen to Dr. Taylor, that to count a man an heretick, his opinion must be a plaine open recession from demonstrative authority, which must needs be voluntary vincible, and criminall, for the Sadduces were wilfull, obdurate hereticks in denying the resurrection of the dead, a principall Article of faith; yet it is not clear that their opinion was an open recession from demonstrative authority. The Doctor will not call Christs arguing: God is the God of dead Abraham. Ergo, the dead must live againe, Matth. 22. demonstrative. We may have as much naturall blindness, as we can hardly see the truth of Christs ascension to heaven, and comming againe to judge the quicke and dead, by demonstrative authority from Scripture, yet those in the visible Church, denying these Articles of faith, are Hereticks, though there may be degrees of voluntariness and obstinacy in Hereticks.

What vincibility must
be in heresie.

6. That there must be *vincibility* in all heresie is ambiguous, in the Doctors sense; for by *vincibility*, I take, he means, such *vincibility* whereby none, by their owne industry and strength of freewill may, if they be not wanting to that grace which is denyed to none, (as Arminians say) attaine to the light of such consequences, as hereticks wilfully deny. If this be his meaning, he is a friend to Pelagius. 2. If he take *vincible*, as opposed to *invincible* ignorance; he Popishly then saith, that the Scripture offereth to us many things whereof we may be invincibly ignorant. Now *invincible* ignorance, Protestants acknowledge onely; in matters of fact, or of Gospel-truths never so much as in the letter revealed, as Heathens may be invincibly ignorant of Christ, and their ignorance not be sinfull, as Joh. 15. 22. and Jacob was invincibly ignorant, in lying with Leah, instead of Rachel. There can be no such *vincibility*, or *invincibility*, in an Heretick that hears the Gospel, for who ever heare the Gospel, and yet remaine ignorant; their ignorance is not invincible, *Nulla est invincibilis ignorantia juris*.

Dr. Taylor maketh the opinion of Purgatory no heresie, and groundlessly.

7. The opinion of Purgatory, though it were no heresie (as the Doctor saith; and bringeth no argument to prove it) yet is not simply, a sinlesse error in such as

know, 'or ought to know (since the Scripture is before their eyes) that 1. There is no word of God to warrant it. 2. Since the word, in the Parable of *Lazarus*, and the rich *Glutton*, sheweth us, what abideth all men, immediately after they dye, that the bodies of all goe to the earth, and one way or other are buried, and the soule either to heaven or hell, and this he saith of all mankind. 1. Because all receive either their good things, or their evil, of suffering in this life. 2. All men are such, as if they beleeve not *Moses* and the *Prophets*, will not beleeve though one rise from the dead. 3. Christ should be unperfect in this place, and in all other places, who should not tell us of a third doom, befalling some after they are dead and buried: where their bodies that were instruments of sin, as the rich gluttons tongue was of gluttony, should be tormented, for their veniall sinnes; yea and Purgatory dwells door-neighbour with covetousnesse, if the Doctor remembers that Soul-masses to Romish Masse-mongers, as well as *Durges*, *Requiem*s, *Masses*, are not a little gainfull.

8. Nor is there any error of things revealed by the wise Lawgiver in Scripture, which is meerly speculative, in order to Gods end, his glory. It is no lesse derogatory to the Lawgivers glory not to beleeve, *A Virgin shall conceive and bear a Son*, and, there is one God in three persons, then to kill our Brother, though the former be more speculative, farther from the experiments of humane affairs (as he speaketh) and more difficult and remoter from humane observation, then the other.

Of errors how they are sinfull in matters revealed in Gods word.

Object. 1. Errors are then (saith he) made sins, when they are contrary to charity, or inconsistent with a good life, or the honour of God. Liber. of Proph. Sect. 12. n. 6.

Ans. Not to beleeve what God saith, is inconsistent with his honour: for nothing intrinsically is inconsistent with the honour of God, not the eating of the tree of knowledge, no simple act of loving, fearing, beleeving, all are inconsistent with, or agreeable to the honour of God, because he commands, or forbids them.

Object. 2. No mans person is to be charged with the odious consequences of his opinion, though the doctrine may be therefore charged, Liber. of Proph. n. 6.

because if he did see the consequences, and then avow them, his person is chargeable with them.

Ans. The very opinion it selfe may be a blasphemy, by consequence, though the man see it not to be blasphemy: will the Doctor say, *Hymeneus*, and *Alexander*, did make shipwreck of faith and blaspheme, because they said the resurrection was past? Yet *Paul* 1 Tim. 1. 19, 20. chargeth the persons with blasphemy; and can the Doctor deny that *Hymeneus*, and *Philetus*, increased unto more ungodlinesse, and that their word did eat as a canker, in saying, that the resurrection was past? which yet *Paul* chargeth on them, 2 Tim. 2. 15, 16, 17. and those that taught circumcision are charged as perverters of soules, Act. 15. yet they but perverted soules, by consequence. The like may be said of such, as *Paul* said tell from Christ, and lost all benefit in Christ, if they were circumcised, Gal. 5. 2. It may be they would retract the heresie, if they saw the blasphemies to follow by strong consequence, and it may be not, since they are selfe-condemned. But, sure; the Lord chargeth the persons of men as making God a lyar, who beleeve not his truth, and he chargeth *Epicurisme*, Let us eat and drinke, for to morrow we shall dye, 1 Cor. 15. on the persons that deny the resurrection: and if the doctrine be a lye, I wonder, how these that lye of God (since God commandeth to know, and beleeve whatever he saith in his word) can be innocent.

N. 7.

Object. If no simple error condemne us before the throne of God, since God is so pitifull to our crimes, that he pardons many de toto, & de integro, he will far lesse demand an account of our weaknesse; the strongest understanding cannot pretend immunity from being deceived.

Simple errors of things revealed in Gods word are condemning sins.

Ans. Then though Christ said, Joh. 8. Except ye beleeve, that I am he, ye shall dye in your sins, and he that beleeveth not is condemned already: He chargeth no man guilty of unbeliefe, that heareth the Gospel for simple not beleeving. But then we are commanded to beleeve no truth that God speaketh, to know no truth, but onely to know it with an inclination of heart, love, and will, toward the Commander, and so the minde, and understanding faculty, the noblest, and most excellent peece in the soule must be left lawlesse and

free in its operations, from all hazard of guilt or sinne.
 2. If this Argument be good, sinnes of infirmities, and of weaknesse, must be no sin. Idle words cannot come in reckoning in the last day, contrary to *Matth. 12. 36.* for God forgives crimes; Ergo, he will not call us to an account for our venialls. If this conclude any thing, the strongest understanding cannot pretend immunity from being deceived; Ergo, simple ignorance of the things of God is no sin. I may argue no man can pretend to be free of sin in the inclination of the heart and originall guiltinesse, *Job 4. 4. Ps. 51. 5. Gen. 8. 21. Prov. 20. 9. 1 Job. 1. 8. 10. Eccles. 7. 20.* Ergo, sin is no sin, originall sin, sins of infirmities are no sins.

Object. No Christian is to be put to death for his opinion, which doth not teach impiety or blasphemy. If it plainly and apparently brings in a crime, and himselfe doth act it, or incourage it, then the matter of fact, is punishable, according to its proportion and malignancy; as if he preach Treason, and Sedition, his opinion cannot excuse, because it brings in a crime, a man is never the lesse Traytor, because he beleeveth it lawfull to commit Treason, and a man is a murderer, if he kill his brother unjustly, although he thinke to doe God good service in it; matters of fact are equally judicable, whether the principle of them be from within or without; and if a man could pretend to innocency in being seditious, blasphemous or perjured, by perswading himselfe it is lawfull, a gate were opened for all iniquity.-- I deny not but certaine and knowne Idolatry, or any other sort of practicall impiety, with its principiant doctrine ought to be punished, because it is no other but matter of fact, but no matter of meer opinion; no errors that of themselves are not sins are to be persecuted by death or corporall inflictions.

Ob. 1. Sect. 13.

Ans. 1. The Doctor mocketh when he saith, No meer opinions are to be persecuted. That was never in question, a meer opinion, is a meer act of the minde within the walls of the soule, and can be knowne to no man; for neither Magistrate, nor Church can judge of invisible and hidden acts of the soule, so he sayes nothing.

How opinions are judicable and punishable.

2. The simple apprehension of God to be a fourfooted beast, is by the Apostle, *Rom. 1.* esteemed Idolatry, and a mentall changing of the glory of the incorruptible God into the glory of a corruptible creature; and the profession thereof

must then be the profession of *manifest Idolatry*, and so punishable, yet it is a profession of a meer opinion; but I confesse of a most Idolatrous opinion, not of a fact, otherwise by this learning of Libertines there can be no sin in simple apprehensions of God, though most prodigious; and monstrous, what is blasphemy, is as controverted and as unjudicable as simple error. *Servetus* his naming the blessed Trinity a *Cerberus*, or three-headed dog, blasphemed, say we, I thinke Doctour *Taylor* will not say so, then by his way, blasphemy must be as unjudicable as heresie, and to him the formall of it is within, in the heart.

3. If matters of fact be punishable according to their proportion and malignancy, then speaking lyes in the name of the Lord, and teaching and professing malignant doctrine contrary to the doctrine of godlinesse, that Christ thought it no robbery to be equall and consubstantiall to God, that God is one in three persons, and to teach any thing contrary to what God hath said in his word, as that there were not eight persons in the Arke with *Noah*, must be punishable; the contrary whereof the Doctor saith here: for every breach of a Commandement is malignancy and punishable, when it hurteth humane society especially.

4. Can a man be the lesse hereticall, and his society the lesse detestable then, that he thinks his heresie is sound doctrine? for thoughts cannot change the nature of actions.

5. To kill a man is indifferent of it self, it may be done in justice, it may be done in injustice; but if a man kill his son, and offer him to God, neither hating, nor envying, nor grudging at the safety of his son, only upon this meer opinion that he expresseth an act of love to God, above that he beareth to his son, as *Abraham* did, then by this way he sinneth not, this son-slaughter is not murder, nor punishable, but a simple error.

For 1. It may be said by *Libertines*, the act of killing is indifferent of it selfe.

2. If he hate not his son, and lye not in wait for him, it is no murder, Deut. 4. 42. Deut. 19. 46. *He is not worthy of death, for as much as he hated him not in times past.* Nor can

For the Father to kill the son, upon a meer religious ground, is no murder, nor punishable by Libertines way

killing be called a vertuall hating, or essentially an hatred of our brother, for then it were impossible for a Judge to kill a man, and not to hate him: As every breach of the Law of God is essentially an hatred of God, and a vertuall hatred of God: for simple killing of our neighbour is not murther by Gods reasoning, but killing of him in hatred, rage, anger, or desire of revenge. Nor can it be said, that hating, forbidden in murther, by the Law of God, includes a loving of him, and a saving of his life; when it is in our power to save it, as it is in the fathers power, who sacrificeth his innocent Son to God, to save his life.

Answer, I deny not but it is murther, for they teach, that a man may publish that which by consequence, destroyeth the faith of fundamentals, and so subvert the faith of others, which to do is a sin, but because the man followeth the dictment of his erroneous conscience it is no sin to the man that so teacheth, yea, he may innocently suffer persecution for his conscience, thus erroneous, yea, and dye a martyr for it. *Ergo*, if the following of an erroneous conscience, shall make a lesse sin to be no sin but innocency, it shall make a greater sin, to wit, killing of his son to his heavenly father, no sin, and so he may lawfully do it. Nor wil it suffice to say, to offer a man to God and kill him, is against the light of nature, and vincibly a sin; what then? if the man beleeve he is commanded to kill him, his erroneous conscience must bind, as the offering of whole burnt offerings to God, to us is a sin, against the light of nature, in regard the law of nature can no more warrant it, then it can warrant Christ to offer up himself to God. But upon the supposition of *Libertines*, it's no murther, nor is it punishable at all, because the father may, yea, & lawfully ought to worship God according to the indictment of his conscience, whither the conscience be right, or bloody and erroneous, and yet he is not punishable for blood-shed, by their way for meerly, and simply, without any malignancy or hatred to the child; he beleeves, he ought to preferre his maker, to his dearest childs life as well as *Abraham*, and the conscience doth naturally, and as under no Law, simply beleeve it is the like service, and worship that *Abraham* would have

gratefully performed unto God, if God in reward of that love, had not forbidden him againe to kill his Sonne. And this answer presupposes also, that it is impossible for a father to have such a conscience, as may stimulate, and command to kill his son, and that in the authority, and name of God, as he erroneously, yea, and as he invincibly holdeth, as *Socinians*, *Familists*, *Papists*, beleve purgatory, merits, justification by workes, who yet are not to be punished for their conscience, according to *Libertines*. Again, there is no intrinsicall malignancy in the act of parricide. or son-sacrificing, but what it hath from the Lords Law forbidding to kill, now those that killed their Sons to *Molech*, yea, to God, as they thought, strongly, yea, invincibly beleved God commanded them, to do him such bodily service, as is clear from *Jer. 7. 31. Jer. 15. 5.* And that this is invincible ignorance, (I take the word invincible in the *Libertines* sense) *Libertines* grant, for in our condemning son-sacrificing, they wil say we are not infallible. Yea, *the understanding, being spirituall, cannot be restrained*, saith *Dr. Taylor* *Sect. 13. n. 6.* and *no man can change his opinion when he will*, saith he, *ibid n. 7.* and so should not be punished for it, and *n. 13.* there is nothing under God Almighty, that hath power over the soule of man, so as to command a persuasion. If hee be then perswaded, that he ought to kill his Son, he ought unpunishably so to do. Lastly, Doctor Taylor yeelds the cause, when he saith that *certaine known Idolators may be punished with death or corporall inflictions*. For there is no Idolatry so grosse, that strongly deluded consciences may not be carried invincibly (I speake in the *Libertine* sense) out of meer conscience, to act. Ergo, some are justly punishable for their meer conscience, and yet are not persecuted for conscience. *Ἐπεὶ δὲ δοῖται* If a man preach treason, (saith he) *his opinion doth not excuse*. If a man preach murther, and preach that Christ was an impostor, that the Scripture is a fable, how can his opinion excuse in a great sin, and not all sins?



*Divers other Arguments for pretended Toleration,
answered.*

Se A. 13. n. 54

2. They are obliged to believe that their Conscience must be a rule to others; which two the Law of nature cannot teach, since it is the just law of God. If yee argue what Hereticks doe unjustly, they persecute the sound in the faith, and there is reciprocation of persecution amongst false Religions; its true, *the Christian world is a shambles*, through the corruption of mens nature. But if yee argue what Christian *Orthodox Magistrates* ought to doe, they ought to punish only Hereticks and Seducers, but they do not justly arme Hereticks, and those of false Religions reciprocally against themselves, for by this argument those that are just Magistrates, and take away the life of Pirates, Robbers, Martherers of other Nations, doe they therefore justly arme all Pirates and Robbers to take away their Lives? I thinke not.

Obj. 2. Where doe Christ or his Messengers charge the Ma-Bloodie Tenet, gistrate to establish by his armes of flesh, and earthly weapons, the 495.p.145, 146.

worship of God, the beast indeed gets the power of the earth, Rev. 17. *Bloodie Tenent.*

The Magistrates ministry is civill, not spirituall.

Ans. Kisse the Son O Rulers Psal. 2. *The Kings of the earth shall lick the dust before Christ,* Plal. 72. *The Kings shall bring their glory to the new Ierusalem;* Ergo, They shall guard the Law of God from violence. 2. The Beast gets the power of Kings to bear down truth, but this power of Kings shall burn the whore, Rev. 17. 16. and act for Christ and his ordinances. 3. Where reads Mr. Williams that Christ and his Messengers are to charge the Magistrate to give libertie to Wolves, Boares, Lions, Foxes? *Serve your consciences O beasts in wasting the Mountain of the Lords House, and in not sparing the flock, the Nurse-father grants you libertie to waste the mountain of the Lord.*

Bloodie Tenet, 16. 148.

Obj. 3. Artaxerxes knew not the Law of God, which he confirmed, how then could he judge it? 2. In such fits and pangs of a terrifying conscience, what lawes have Nebuchadnezzar, Cyrus, Darius, Artaxerxes, put forth for the Israel of God, yet were they not charged with the spirituall crowne of governing the worship of God.

The Laws of Artaxerxes Cyrus, Darius, Nebuchadnezzar, ratifying the Law of God by civil punishments were their Magistraticall duties.

Ans. That was their Error, they knew not the Law of God, but it was their dutie, that they ratified it. 2. Those Princes did their dutie as Magistrates in those Laws, no matter what Conscience, renewed, or not renewed put them on to act, the duties in the substance of the act were lawfull, the corruption of nature (they being unrenewed) might viciate the work, and put them a working to act lawfully, in the duties. *Saul* as King did fight the battels of the Lord, and led his people, and that lawfully according to the substance of the work, but God knowes his motives and end. 3. This ignorant man never heares of a Magistraticall act to promote the worship of God in a civill way, but he dreames of a spirituall tribunall given to the Magistrate, which we abhorre as much as he; for the materiall object of the Magistrates power though spirituall, rendreth not his power spirituall, as the Magistrate punisheth spirituall confederacie with Satan, in *Magicians*, and *Sorcerers*, a Witch *should not be suffered to live*, and Sodomie flowing from Gods judicall delivering men up to a reprobate mind, Rom. 1. 28, and yet the Magistrates

strates power is not spirituall, nor terminated upon the consciences of men. Nor is this Argument of strength, that men cannot be perswaded to cast off opinions of God for feare. For 1. *Some must be saved through feare, and pulled out of the fire,* Jude v. 23. 2. *Augustine answered this argument of Donatists, feare of Princes Laws, 1. compelleth men to come in and hear truth, and truth perswadeth,* Epist. 48. ad Vincent. *Alii dicant nos falsis rumoribus terrebamur intrare, quos falsos esse nesciremus, si non intraremus, nec intraremus, nisi cogeremur, gratias domino qui trepidationem nostram flagello abstulit.* 2. Fear of Civill laws may draw men out of the societie of bewitching Seducers, where they are fettered with chaines of lies, Epist. 50. ad Bonifaci. *Quid de illis dicamus, qui nobis quotidie consueverunt, quod jam olim volebant esse Catholici, sed inter eos habitabant, inter quos id quod volebant esse non poterant per infirmitatem timoris, ubi si unum verbum pro Catholica fide dicerent, & ipsi, & domus eorum funditus everterentur. Quis est tam demens. qui neget, istis debuisse per jussa imperialia subvenire, ne de tanto efferrentur malo, &c.* 3. Feare of Laws, as *Augustine* saith to the Donatist *Vincentius* Epist. 48. hath daunted wild Hereticks, *Qui tamen ad hanc saxitatem non perducerentur, nisi legum istarum, qua tibi displicent, vinculis tanquam phremitici ligarentur.*

How feare of civill Laws may work men to soundnesse in the faith.

Obj. 4. *Artaxerxes gave the people libertie to return to their own Land, assisted them with other favours, and enabled them to execute Laws according to their Nationall state: But did God pnt it in the Kings heart to restrain millions from their Idolatrie, to constrain them to forme the worship, build the Temple, erect an Altar?*

Ans. *Ezra 6. 3. Cyrus made a decree, Let the house of the Lord be built, &c. Ezra 7. 23. Artaxerxes in his decree saith, Whatsoever is commanded by the God of heaven, let it be diligently done for the God of heaven, &c. he restrained men from Idolatry, and all disobedience to the Law of God. v. 26. And whosoever will not doe the Law of thy God, and the Law of the Kings, Let judgement be executed speedily upon him, whether it be unto death, or unto banishment, or unto confiscation of goods, or to imprisonment: Ergo, This heathen King by the light of nature, by a civill Law established the Law of God against Idolaters and*

Artaxerxes made lawes by the light of nature, to restrain men from Idolatry.

false Prophets, which is all we crave of Christian Magistrates, and for this cause said *Exra*, *Blessed be the Lord God of our Fathers, who hath put such a thing in the heart of this King to beautifie the house of the Lord which is at Jerusalem.* He interpreteth the Kings law to the law of God, though the Law of God borrow no obligatory power or dignitie from the King; and the Lord need not the sword of flesh, yet that it may get externall obedience before men, and with the externall man, it is the dutie of *Artaxerxes* and of all kings, to adde their law of death, banishment, or confiscation, &c. to the Law of God, that such as refuse to doe the Law of God, and seduce the people of God with lies and false doctrine may be punished, it was the defect of dutie in these Kings that they compelled not the people to return.

Bloody Tenet,
c. 97. p. 152.

Obj. 5. *For Jewes and Nations that blaspheme Christ must be put to the Sword according to the Scriptures, Exod. 22. 20. Levit. 24. 16. Deut. 13.*

From punishing of false Teachers it followeth not that the Jewes and all the Idolatrous Heathen should be killed.

Ans^r. It followes no way, two things hinder any to execute these Laws. 1. They are not so under us as we have a Magistratical power over them, as Magistrates have the sword over ill-doers, that are subjected by divine providence to this power. 2. They are not convicted of Blasphemie, nor instructed in the doctrine of the Gospel, as they are convicted by the Law of nature, that murder, and adulterie deserve punishment.

Moodie Tenet,
c. 113. p. 107.

Obj. 6. *In all the New Testament we find not a prison appointed by Jesus Christ for an Heretick Blasphemer.*

Ans^r. Where are the ten Commandements set down in the New Testament in expresse words of Scripture order? or where speaketh Christ or his Apostles of prison, sword, gallows, faggot to witches, murderers, parricides, - yea or of so much as rebuking or excommunicating such by their specified sins in particular, more than of blasphemers? yet doth he *Rom. 13.* appoint prison and sword for all ill doers, and the same *Socinians* and *Anabaptists* object against all Magistracie.

Bloody Tenet,
cap. 98.

Obj. 7. *The State and Nationall Church of the Jewes sware a Covenant, 2 Chron. 15. that whosoever would not seek the Lord God of Israel should be put to death whether small or great,*

whether man or woman. But may whole Nations or Kingdomes now, (according to any title expressed by Jesus Christ to that purpose (follow that patterne of Israel; and put to death all both men and women, great, and small, that according to the rules of the Gospel are not born again, penitent, humble, heavenly, patient, &c. What 1. Hypocrisie brings this? 2 What a prophanation of the holy name of God bringeth this? 3. What masacring of people by civill wars?

Ans. 1. I confesse the swearing of the Covenant in Israel, and in National Churches, may hence be proved to differ. 1. As touching the externall worship, for their seeking of God, and ours differed, they sought God in circumcision, Paschever, Sacrifices, Feasts, Divine Ceremonies, but we do not so, 2. They sware the Covenant, 2 Chron. 15. with blowing of Trumpets, Cornets, &c. We do not so. 3. A whole City that maintained a false Prophet against the sword of justice, Deut. 13. was destroyed, sacked, their very cattell and every thing in it accursed. Wee are not obliged to deaths and punishments, every way thus ceremoniall as they: but as for the substance of the service; the swearing of an Oath, and Religious Covenants, being of the law of Nature, and the Punishing of Apostates from the doctrine of the Gospel, to which they have sworne (though the Gospel it selfe be farre above natures law) must be from the Law of nature lying on us; we must by the same law be tyed, as they, not to kill all not borne again, I hope the antitype is here of Mr. Williams foregoing, not of God, no word of Christ, saith that Christ chargeth to inflict bodily punishment on men by the sword of the Magistrate, because not borne againe. Nor do we thinke that by small and great, here are meant sucking children who could not sweare a Covenant, for the text restricteth the Covenant-breach to such as swear the Covenant, and where infants are to be put to the sword by the Magistrate in the Old Testament, as it is like, Deut. 13. 13, 14, 15. and 1 Sam. 15. 1, 2, 3, 4. they are morally culpable before God, but not that wee should mistake that sort of justice; now to kill infants under the New Testament for the sin of their parents.

2 We thinke Mr. Williams Arguments weake and Anabaptistickall, we should not swear such a Covenant now, why?

D d d 2

The considerable differences between punishing such as rebell against the first Tables of the law in the old Testament, and now in the new, and their swearing of a Covenant and ours.

It were hipocrisie, and a prophaining of Gods name: How doth this follow, but that wee must put none to an Oath, but such as are regenerate, and wee know wil swear sincerely, and not prophaine the name of God? None then can bee witnesses under the New Testament to swear, but such as are regenerate, where is this divinity warranted? Or if it be, because the substance of the Oath is sin, in that we swear to put to death the innocent and unrenowed? we crave a ground for it in the word. But we know no such Covenant or Oath. But here if toleration of all Religions stand, the Parliaments of both Kingdoms, grievously sin, in that they proclaime not an open liberty to the Masse, to Jesuits, Priests, to set up Altars, Temples, the whole body of Popish worship, and they ought to proclaime liberty to all Jewes to come and dwell in Brittain, erect Synagogues, blaspheme Christ, for this is the Liberty wherewith Christ hath set us free, by Libertines way.

Obj. *Papists would cut our throats, Jewes would destroy us and blaspheme Christ.*

Ans. No doubt they would, but Libertines do it that good may come of it, in not acting lawfull liberty for Christ, though the firmament should fall, we are not to oppresse consciences, force Religions, abandon the Gospell liberty and meeknesse in gaining all to Christ in finding truth, &c.

Obj. 8.

Bloody Ten.
c. 118. p. 197.
Circular turnings from
Protestantisme
to Popery
proves nothing
against pu-
nishing of se-
ders.

Obj. Henry the 7. Leaves England *Papists*. Henry 8 brings all to halfe *Papists*, halfe *Protestants*. Edward the 6 stirres about the whole to absolute *Protestantisme*. Mary turnes about all againe to *Popery*. Elizabeth againe founds the *Trumpet*, all are *Protestants*, and yet we even now making *unregenerate men* the subject of these *nationall changes*, by a *nationall Covenant*?

Ans. Does not this man lay upon the *National Church* of the Jewes, a Church framed by the wisdoms of God, the like revolutions from *Jerahab* to *Baal*, and the golden Calves, from *Baal* and the golden Calves backe againe to *Jerahab*, according as *David*, *Asah*, *Isoborn*, *Iohn*, *Asa*, *Hezekiah*, *Manasseh*, *Isaiah*, *Ammon*, Godly or ungodly Kings came to the throne? and God must so institute and procreate *hipocrisie*, *prophaining* of the name of God, *domineering* over, and *compelling* consciences then as now,

onely subject to the Lord of spirits, and his word, by a sword of Steele? Whereas now, as then, hypocrits change from Religion true or false, and backe againe in a circle, as times blow faire or foule, through the corruption of nature, and this is not to be fathered upon that lawfull punitive power, that God hath given to the Christian Ruler, to coerce wolves, and seducing teachers, which power, Kings whose breasts the Church should sucke, often doe abuse, to establish Popery, and tyrannize over the conscience of the Godly, and undo religion, but both now, and then, Sophists may bring a caption, *ab accidente*, against any lawfull power. What if murderers, Sorcerers, Drunkards, abound under unjust and loose Princes, and when a just and watchfull Prince comes to the throne, men out of hypocrisie return from these sins? and again, when another unjust King Reignes, they return to their vomit, is this against Nationall righteousness and Magistracy?

2 Under all those Revolutions Christ had a Church professing the Protestant faith, under gracious Kings, and sealing the same faith with their blood under persecuting tyrants, so that change was never in the true invisible Church, but onely in the scum and outside of the Church, and the change came never from the punitive lawful power rightly used, but from the hollownes of the hearts of time-servers, or some weake men, that denied their Master in an hour of temptation, and repented again.

3 By this Argument Mr. Williams will give us no visible Church, but the Church of Anabaptists, consisting of sinlesse, regenerated, and justified men, who are beyond the courtship of the Law, free grace, and a Redeemer, or pardon of sin.

Obj. An arme of flesh, and sword of steel cannot reach to cut off the darknesse of the mind, the hardnesse and undevoise of the heart, (saith Mr. Williams). A wolfe (saith Dr. Taylor) may as well give lawes to the understanding, as hee whose dictates are only pronounced in violence, and written in blood, and a Dogge is as capable of a Law as a man; if there be no choice in his obedience, nor discourse in his choice, nor reason to satisfie his discourse. A man cannot (saith the Bounder) beleieve at his own will, how much lesse at anothers? Who can reveale and infuse supernaturall notions and truths but the spirit?

Obj. 9.
Bloody Ten.
c. 120. p. 102.
Dr. Taylor
Liber. of pro.
Sect. 13 n. 10.
Ancient
bounds c. 6.
1. p. sect. 25.

The objection of a carnall way by sword as no fit means to suppress hereticke answered.

Ans. This strongly concludes that the understanding and wil cannot bee forced by the sword, but must move a connatural way, by the inditment of reason, and nothing followes but that the internal and elicite acts of the understanding and will, cannot be produced by external violence which we yeeld, ye say that it involves a contradiction that the elicite acts of the understanding and will, can be produced by external force, but if masters of Logicke infer, *Ergo* the Magistrate cannot punish a Seducer, a false Prophet for teaching, what his erroneous conscience dictates to him: then we say this argument is aga inst the Holy Ghost, not against us; and blaspheming *Celsus*, *Lucianus* doe &c. object, the like against *Moses Lawes* as unjust and bloody, and Scripture:

The objection from carnall weapons, and forcing of conscience, and contradictions involved, in forcing the elicite & carnall acts of will and understanding &c. as strong against laws in the old Testament as in the New.

For 1 Whatever involves a contradiction in the Old Testament, involves a contradiction in the New, and *contra*, then Gods Lawes in *Dent. 13. Levit. 24.* are contradictions to reason.

2 Then God forced the understanding and will in their elicite acts in the Old Testament *as if a Wolfe had given Lawes, to the conscience of the false Prophet, yea, so a dog was as capable of a law as the false Prophet, being forced by stoning, both under the Old Testament, and under the New, (stones were as hard weapons as steel swords) to the Jewes, as to us.*

3 Stones were as unable to cut off the darknesse of the mind, and unbeleefe, and hardnesse of heart, of Jewes, as a Steele sword can prevaile with our hearts.

4 None but the spirit of God could infuse supernatural notions and truths into the mind, and will of a Seducing prophet, among the Jewes, more then of an heretick among christians, except *Libertines* think the Jewes had no need of the spirit of grace, free will was stronger of old than now.

5 They must say a Jew might have beleaved at his will, or not beleaved, and could have commanded his conscience, which we cannot doe.

6 The Law of God compelling conscience made hypocrites then, or then forced men to beleieve against their mind, and will, as well as now.

7 Carnal weapons then could have produced spirituall

repentance, faith, and obedience, but Steele hath lost its spirituall vertue now; but sure though the Jews administration was rough, servile, and harder, and ours under Christ, milder, sweeter, and easier, *Gal. 4. 7.* yet were these Laws of *Moses* righteous, but are not made milder, as Socinians say, the will and understanding were not then compelled to obedience, but now led with perswasions, and reasons; but since the creation of the world to this day, the understanding and will, keep ever their naturall way of working.

8. And that which our Saviour calleth the *Law* and the *Prophets*, *Mat. 7. 12.* *All things whatsoever ye would that men should do to you, do ye even so to them;* was the Law of Nature, and the Morall Law, and the doctrine of the *Prophets* in the time of *Moses*, and in the Kingdome of the *Messiah*, though *Libertines* put a false glosse on it, for I would not that others should punish me, if I murder, steal, speake lyes in the name of the Lord, though if I had authority, I should will to punish others, that are guilty of these crimes, for so they expound it; now if wee should not will to punish others, for their conscience under the New Testament; neither should the godly Magistrate in *Moses* and *Dauids* dayes will to punish others for their conscience; and if we should not will to rebuke and excommunicate hereticks now: neither ought the godly Jewes to will to doe the same to others, because of old, men did not will to be punished with the Sword, rebuked, or excommunicated for their conscience.

9. It was no lesse unlawfull for a Judge in *Israel*, to domineere and tyrannize over the conscience of a false Prophet, a Priest of *Baal*, *Dagon*, and to answer the arguments subverting the doctrine of *Moses* Law so shining with Divinity, Majesty, and the Wisdome of God, with the bloody sword, and throwing of stones, then it is for the Christian Magistrate to labour to convert, the false Prophet now, by a Sword, or an Axe domineering over his conscience, so rendering him a Lambe, disputing and trembling under the paw of the Lion. And whatever arguments *Libertines* draw, for pretended toleration from the Law of Nature, making punishing for conscience contradictory to the light of Nature, must inferre that the Judiciall Law of *Moses* for pun-

nishing false Prophets, was not onely beside, but contradictory to the Law of Nature, which were a wronging of the wisdom of God; and of the perfection of all his Laws.

The Law, Deut. 13. Lev. 24. &c. was not executed upon such onely, as sinned against the light of his conscience, and the Law of Nature, and upon whom the immediate response of the Oracle fell, as false Prophets.

Nor shall it helpe the matter to say, the Law of punishing the false Prophet, Deut. 13. &c. was onely to be executed on such a man; as, 1. sinned against his conscience, shewing him that to say *other Gods*, beside the *God that made the heaven and the earth*, were to be adored and worshipped, was repugnant to the light of Nature. 2. And on such as the infallible oracle of God fell and blacked as a heart-blasphemer, and to punish such a seducer, was not to compell understanding and will, nor to force the conscience, nor to make stoning, and the sword of steel, the carnall weapons that produce spirituall repentance; because there was foregoing conviction from the light of Nature perswading the man, or which might have perswaded him that his blasphemy was against Nature; whereas ye will have the godly punished meerly by the Magistrate, because he cannot command his minde and conscience, to be of the Magistrates Religion, which he judgeth in his conscience, to be a false, superstitious, and Idolatrous way; for this contains many uncertainties and lyes: For death was to be inflicted, not on those onely that sinned against the Law of Nature; but 2 Chron. 15. 13. *Whoever would not seek the Lord God of Israel, was put to death, small or great, man or woman*; now the seeking of the Lord God of Israel, was to serve him, according to the rule revealed, in the supernaturall, spirituall and holy Law of God contained in Moses his Books. This I judge was some higher, then the Law of Nature. 2. Let us put *Libertines* to make this good, that those who said, the *golden calves*, were the gods that brought them out of Egypt, and adored them, and were therefore put to death, Exod. 32. (since our Divines prove from the place, that they made those Calves memorative objects of *Jehovah* onely) did that against the light of their conscience, and the manifest Law of Nature. What if God had made Calves and Bullocks to represent God; as there were Bullocks in the Temple, and the sacrificed Bullocks were all types of Christ, who through the eternall Spirit offered himselfe to God? And what if the Lord should command

to adore himselfe before those Bullocks, as he commanded to pray to him before the Arke, and the face toward the Temple? I conceive *Libertines* shall have to doe with the bottome of their wits, to bring arguments from the Law of Nature, to prove, that every false instituted worship, punished by the Sword of old, was against the Law of Nature; and that the Seducers, were convinced in their conscience it was so. 2. If there was an infallible Oracle to backe the false Prophet, why was he judged *Deut. 17.* by the Law then? why must witnesses two or three, depose against him? why must the people that stone him, or concur to execute the sentence of death, against a City that will welcome and defend false Prophets, know it by report and bear-say? *Deut. 13. 12.* and enquire and make search, and aske diligently if the thing be truth and certaine? v. 14. what need of exposition of the written Law? *Deut. 17. 11.* what need of witnesses? *Deut. 17. 6.* here is shorter worke, and we must be wiser then God, *Libertines* save all the travell, an immediate Oracle from heaven is both the Judge, witnesse, party, and all, and infallibly saith, *this man hath prophesied falsely in the name of the Lord, good people rise and stone him, Judge, you need no witnesse, behold a witnesse from heaven*: what needed the Priests and Pharisees, trouble themselves to seek witnesses against Christ? Mr. *Goodwin* and others are of the minde, *Caiaphas*, Priest and Prophet, could have given a word from heaven, whether he was a blasphemer or not. But a Prophet of God being infallible, might have infallibly informed them, if the man were a false Prophet. Yea but what shall be done when the Priest and Prophet of God himselfe is called in question? shall he aske the Oracle, whether he himselfe be the false Prophet or no?

3. This answer layes ground, that the Jewes might know the false Prophet, and punish him, but under the New Testament we cannot know him. But I have proved under the New Testament, we may sufficiently know him, so as we may try him, not beleewe him, not bid him God speed, eschew and avoid him, and rebuke and excommunicate him, as many *Libertines* grant.

4. As the Jewish Judge did not domineere over the conscience, nor compell understanding, and will, because conviction,

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vision by a cleare Law of God went before; so say we up-
on the same ground, we hold none under the New Testa-
ment to be punished by the Sword for false doctrine, but he
that is admonished, convicted, and selfe-condemned, *Tim. 3.*
10. But your Arguments for Presbytery, and against Tole-
ration, cannot convert us (say they.)

I answer, nor could Pauls Arguments that convicted *Ser-
gins*, convict *Elymas actu secundo*; God must doe that which
onely hath the key of the heart; nor could Gods Argu-
ments that convinced many, that the resurrection was past, con-
vince *Hymeneus*, *Phyletus*, *Alexander*, &c. For if the Resurrec-
tion, being a matter punished by an argument, the resurrection is not past, any other way then the sword or

Eschisticall
and civill con-
saction, & both
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ing and will,

banishment, both of them are compelling and penall argu-
ments, the one spiritual, the other corporall, both worke
work co-actively as evils of punishment, and privative of
comfort, neither of them give light to this conscience. *Resurrection is not past*; for these two have beene the same
sequences logical. *The Church will excommunicate you*, *you*
believe not that the Resurrection is past. And the Church
will punish you; Ergo, *believe not that the Resurrection is past*.
There must either be other arguments to prove the Resurrec-
tion to the faith of this, that the Resurrection is past, or
then either sword or excommunication; or these two worke
nor settle the conscience. As Christes rising from the
body, from the dead; Ergo, his members that are sleeping
in the dust must rise. God is the God of the dead; Abraham
dead and buried; Ergo, Abraham must rise againe. This I observe,
to prove that those Arguments of *Libertines*, at least, for the most part, that they bring against
punishing of false Prophets, with the Sword, doe also con-
clude against all Church-censures, and excommunication;
and the truth is, we are not warranted to gaine the Jews, the
Indians, the Papists over-sea to the truth, either by the
sword, or by excommunicating and delivering them to Sa-
than, for we cannot judge those that are without.

But to returne to all those kinde of Argumentations that
Libertines bring against opinions, from the nature of opi-
nion,

nion, false representation, which are all interests of the
 mind, which neither Church nor State can be said to have
 they are interests of the mind, which are not the interests of the
 public good, but the interests of the private mind, which are not
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 none of the mind, which are not the interests of the public good, but the interests of the private mind,
 lip Nye, year and the mind, which are not the interests of the public good, but the interests of the private mind,
 to Seceders have, the mind, which are not the interests of the public good, but the interests of the private mind,
 Sakers and Families, as Saltm, the mind, which are not the interests of the public good, but the interests of the private mind,

Oliver Cromwell calls all Religions things of the mind. *Vaticanus* tells us, *ſi Deum negens, ſi blaſphemans, ſi palam de ſanctiſſi Chriſtianorum doctrinā malediscunt, (quo crimine reus eſt ipſe Caſtaliſ)* *ſi ſanctam piorum viſam deſectantem, eos ego reliquos Magiſtratus puniendos, non propter ſolentem, quam nullam habens, ſed propter irreligionem.*

Vaticanus cor. libel. calvi ad xox. 80 ſi interficis quia ſic loquitur ut ſentit interficis propter veritatem: *nam veritas eſt dicere quæ ſentis & Pſal. 15. beatuſ pronunciat eum, qui vere dicit quæ habet in animo.*

Libertines make all blaſphemers, all ſeducing Prophets of *Baal*, & priſts of *Mathan* Gods, if they ſpeak what a conſcience burnt with hot Iron doth dictate unto them, to be true Prophets, and to dwell in the mountain of the Lords Houſe, *Pſal. 45.*

But the *Bounder* and *Caſtaliſ* muſt be bloodie persecutors by this. For 1. What the Magiſtrate calleth truth and godly doctrine, that theſe men, whom the *Bounder* and *Caſtaliſ* call *Atheiſts*, judge in their conſcience to be *Idolatrie* and *Phemie*; and if yee kill a man becauſe he ſpeaketh as he thinketh, you kill him for the truth, for it is truth to ſpeak what is in his heart. 15. *Pſalm* pronounceth him bleſſed who ſpeaketh what is in his heart. But *Caſtaliſ* may read righter if he pleaſe, *bleſſed בלבו ודבר אמת* who ſpeaketh truth not falſely from his heart, nor doth the *Pſalmiſt* ſpeak of the doctrine of *Truth*, ſo as he ſhould bleſſe *Mattan* and *Pasha* or any falſe Prophet or the King of *Aſſyria*, becauſe he ſaith, *No God* out of the hand of that Tyrant, but the God of the *Hebrews*, for ſo I conceive he thinketh, when he relates what experiences he had of that Baſtard God; but he ſpeaketh of facts between man and man, *Pſal. 15.* in ſpeaking what of there may be invincible and ſo excuſable error, whereas man ſin grievouſly in falſe apprehenſions of Gods truth, when God reveals himſelf ſufficiently to us in his works and word; but thus do *Libertines* leave the firſt ſimple apprehenſions of the mind becauſe they are naturall, not under the ſtrick of free will, free from all Law and guiltineſſe; ſo as the *Egyptians* ſin not in apprehending the Godhead to be a Cow, the *Persians* to be fire, or the Sun, *Iſrael* to be a Calfe, the *Amiſtines* to be a Fiſh; for certain it is all Idolaters who worſhip the God that made the Heavens and the earth, *ayrws* ignorantly, *Acts 17.* in the creature, or in the works of mens hands, ſhould have by this way no ſinfull, nor unlawfull apprehenſions of God, when ſhamefully they apprehend the Creator of the world to be a Beaſt. 2. They muſt be bleſſed then and ſpeak truth from their heart, by the Expoſition that *Vaticanus* putteth upon *Pſal. 15.* who ſay that God is a cow, a calfe, a fiſh, why be-
cauſe.

cause their erroneous conscience did not see fit
why should they be punished for it? Is Idolatry
Idolatry? for instance, if a man worships
of Beasts, Fishes, or Trees, or Images, or
doe, they are not to be punished for it, but
Blasphemy; and for that they will
will.

Sword, &c.

Idolatry, &c.

Idolatry, &c.

Idolatry, &c.

Idolatry, &c.

Idolatry, &c.

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Idolatry, &c.

domino qui negligentiam nostram stimulo erroris, excusasse ne saltem solliciti quereremus, quod securi nunquam nosse curavimus.

11. Object. What if the Magistrate in punishing heresie, differ from the Church, and strike with the sword, for that which the Church thinks no heresie? what shall the Church doe then? and what if the Church judge that to be heresie, and exhort the Magistrate to punish that as heresie, which the Magistrate in his conscience, judgeth to be no heresie? What shall then the Magistrate doe?

The Magistrate is subject to the just power of the Church and the Church to the just power of the Magistrate; neither of them to abused power, and the word of God in point of conscience supreme to regulate both

Ans. Though there be reciprocation of jurisdiction; that the Magistrate in an Ecclesiastical Court be subject to the Church power, yet not to an abuse of Church power, and the Church in a Civill way be subject to the Magistrates power, yet not to the Magistrates power abused, but to the power that is from God, and is used in common justice in the one Court, and the word of God in the other, is supreme Empire & judge the which must follow.

12. Object. Did not the people of Israel suffer the Chaldeans to dwell in their land, and enjoy their own Religion with their Idolaters?

How the Jews suffered heathen Idolaters to dwell amongst them.

Ans. It is like they did, but if they did not suffer tolerating Idolatry, for which the land spewed out the inhabitants, is a question.

2. They might 1. Suffer them till they were convicted, and then convinced, that Religion might be forced on them. 2. They could not suffer them to blaspheme the God of Israel, lest a calamity should fall upon all, *Jes. 22. 16, 17, 18, 19, 20.* 3. Since the people were never to partake of other mens sins, they were to argue against them, and rebuke them, and endeavour the saving of their soules.

13. Ob. The Elect cannot finally and totally fall away from God, and perish, as the Scripture saith, *Joh. 6. 37. &c.* Why then should we be so fondly jealous, lest the people of God should be carried away with every winde of doctrine, as to suppress each opinion supposed to be erroneous, so as to run the hazard of silencing the most saving truths, of putting to death Gods dearest Sons, reducing soules to such a posture, as if we be in ignorance and error, we must be incapable of ever coming out of either.

Baptist c. 6. p. 34. 35.

Ans. A foolish argument without head or foot. 1. We are to be afraid of every sinne, our Lord hath bidden us be-

ling in the Devils boat? sure this is no way of Gods devising, but of Sathans forging.

4. Is then curst Toleration a way to spare the bloud of the Saints, and not resisting the blessed Spirit in them, then we cannot punish hereticks and men of corrupt mindes, but we are in hazard to resist the Saints, and kill the Spirit in them; then when the Holy Ghost forbids us to beleieve false Christs; *Mat. 24.* which is a resisting of their spirit, we know not, but he bids us beleieve the word of truth in Gods dearest Saints; *1 Joh. 4.* for any knowledge we can have, not to beleieve these false Christs, it may be they are Gods dearest Saints, whose words we refuse to beleieve, then in one and the same Commandment of Christ; which is beleieve them not, he bids us beleieve their word, and resist not the Spirit of truth in Gods dearest Saints, and when *Tit. 3. 18.* he forbids us to keep company with an heretick, but avoid him, and *2 Joh. 10.* receive not an impostour into your house, he bids us run the hazard of avoyding a Saint, and of refusing to lodge in your house Gods deare childe.

When the holy Ghost forbids us to beleieve false Christs, and to receive Anti-christian teachers into our houses, he bids us also receive them as Saints and beleieve them, by the way of Libertines.

5. What if Gods dearest Saints beleieve and publish an heresie, and the doctrine of Familisme, then they are to be pardoned, because they are dear Saints. But let Libertines answer the Query; why should Indulgence and Toleration be peccided to a Saint that speaks lyes in the name of the Lord, more then to a wicked man who also doth prophesie lyes? if both may fall in the same heresie with the like pertinacy for a time, if we be not respecters of persons, they no lesse deserve both to be punished; then when both commit adultery and murther. 2. Why lying of God and speaking words that eat like a gangrene, and beleieving a lye deserveth rather an indulgence in a Saint, then murthering, whoring, oppressing. And why, but we may tolerate all the Saints, because they are Saints, as well as some sinne no lesse, yea more dangerous, then these that are not to be tolerated, for to infect the flocke with lying doctrine is more hurtfull to the Church, then the example of adultery or murther in a Saint, if toleration of all wayes, and liberty of professing or publishing whatever tenets or doctrines seem good to a man in his owne eyes, though to the perverting of the faith

of many, be a means of finding out many precious truths, as Libertines say, then hath God commanded all men to speake all kind of lies, against God, his Son Christ, heaven, hell, the resurrection, the last judgement, the immortalitie of the soul, though most pernicious to soules; for God commandeth all meanes of finding out truth, for it cannot be said he commands all lawfull meanes, for Libertines hold that to professe and publish what the most erroneous conscience dictates to be the truth of God, though it be black heresie, is to speak the truth as an Indweller in the Lords holy hill, *Psal. 15.* so saith *Vaticanus* and all the Libertines who make the conscience right or erroneous, the rule of the Christian mans walking, not the word of God, and in so doing the Lord must by the Libertines doctrine command men to speak lies in the Name of the Lord, and must command Hereticks and Saints to pervert the soules and the faith of one another, and make one another children of perdition, and not spare the flock, but devour and hunt soules, and so shall the Lord command sinne. 6. How doth non-toleration and libertie of beleeving every spirit seeming to us to be of God bring men in a posture of uncapabilitie of being delivered from error and ignorance? the word never maketh a libertie to beleeve lies, a way to be delivered from error. The way to be delivered from error is to be humble and fear God and he shall teach us his waies, *Psal. 25. 9. 14. Job. 7. 17. 2 Thes. 2. 11, 12.*

Baptist *ibid.* God will have the meanes used by every man according to his own light and knowledge that he may be fully perswaded in his own conscience, and no man knows Gods cabinet counsell. Ergo, We cannot be competent judges of other mens consciences who are Hereticks who not.

Ans^r. God will have the meanes used by every man according to his own light. I distinguish according to his own light and conscience, as a necessarie condition that must be in all right judging, it is most true, for he sins grievously who in judging goeth contrary to the inditement of his own conscience, and so God will have the meanes used by every man according to his own light and conscience, as his obliging rule which layeth a law and a tie upon him to beleeve and professe that is most

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Ancient
bounds, pag. 6.
sect. 1.
Reas. 14. p. 30.
Bloodie I'ncr.

Mr. Nicholas
Lockyer, ser. 1.
Col. 1. preface
to the reader.

Liberines say,
God hath de-
creed Heresies
to be.

false, for the word of God not every mans conscience is the obliging rule of his actions as is proved. 2. The conclusion is most false, for though we are not to judge who are elect and who reprobate, *because we are not upon Gods Cabinet counsell*, yet do we not intrude upon Gods secrets to judge who is an Heretick or a false Teacher, or who found in the faith by his doctrine examined by the law and the Testimonie, for how can God say, *Be ware of the false Prophet, Matth. 7. 15.* if it were arrogancie and an intruding upon Gods *Cabinet counsel* to judge a false Prophet by his doctrine to be a false Prophet? how can we avoid an Heretick more then a Saint, if we may not lawfully judge an heretick to be an Heretick?

Obj. 14. *The Holy Ghost not only foresaw there would, but determines there must be heresies, and its expedient for the exercise of love, and the discoverie of truth, and the Professors thereof; are not Errors as well as afflictions a part of Christs discipline? then let it have its perfect work till it be cured by its proper remedie the sword of the Spirit; Its not said there must be murderers, as it is said there must be Heresies. Some seem so to be in love with new opinions as they extoll them, one, a very worthy Preacher saith, variety of faces is not an affliction, but matter of much admiration to behold. So varietie of judgements simplie considered is not a grief, but a glorie to me to behold, when one spirit of grace and heavenliness is in them all, for I count it a glasse of Gods own making Wherein to behold his manifold wisdom.*

Ans. 1. There is no question but God hath wise and noble ends why he permits Heresies, but we no more can Orthodoxly say, *That God determines Heresies*, then that God determines that sin must be, for Heresies are sins; now wee say not foundlie, That God determines or decrees sins shall be *sine adjecto*, he determines to permit sin. 2. *God determines Heresies must be*, so he determines that murders, adulteries, oppressions must be: it then shall follow the *Christian Magistrate* by this Argument does tolerate murders, oppressions, as he tolerates heresies, but the conclusion is grosse, because Heresies are *the Churches affliction* (and so are bloods and oppressions of the Saints) shall then Christian Magistrates tolerate all the bloods and oppressions that the Saints suffer?

3. The

3. The *Apostle saith, Heresies must bee*, our Saviour saith more of offences and sins in generall, *Matth. 18. 7.* ἀνάγκη γάρ ἐστι ἐλθεῖν τὰ σκάνδαλα. and *Luke saith more, chap. 17. 1.* ἀνάγκη ἐστὶ τῷ μὴ ἔλθειν τὰ σκάνδαλα. *Its needfull scandalls shall come, and its impossible but scandalls must fall out*, then all the murders, parricides, forceries, rapines, for the which Christ saith, there is a woe befalling the world, fall out by necessity of a divine working decree, yea the crucifying of the Lord of glory came to passe, *Acts 2. 23.* πρὸ ἐπιστήμης καὶ προγνώσεως Θεοῦ by the determinate counsell and foreknowledge of God, *Acts 4. 28.* but yet the Magistrate is not to tolerate the shedding of innocent blood, and all the offences that fall out in the Common-wealth though never so bloodie and atrocious. 2. *Varieties of judgements*, was no question a grief to Paul, when he so pathetically exhorteth the *Philippians to fulfill his joy*, and remove his grief, and to be of one accord, and one mind, *Phil. 2. 2.* 3 *Cor. 13. 11.* Be of one mind, *1 Cor. 1. 10.* I beseech you be joynd together in the same mind, and in the same judgement, Heresies no question and errors in matters of God are not free, nor can there be one spirit of grace and heavenlinesse in *Arrius, Apellinaris, Nestorius, Eutiches*, no more then there can be one spirit of grace in sin, nor see we a glasse of Gods manifold wisdom in many sundry phantastick opinions teaching God and his son Christ, it is a spotted and broken glasse; and he might say variety of sins are the expressions of Gods infinite wisdom, for the scripture calls Heresies works of the flesh, doctrines of devils, gangrenes, lies, delusions, corruptions of the mind, perverse disputing, deceits, perverse things, dreams of their own heads, false dreams, vain and foolish things, false burdens which cannot be spoken of opinions in *Philosophy*, and so these windmills and midnight fancies being the brats and the dunghill conceptions of mens corrupt head and heart, must be contrary to that wisdom exprest in the word, *1 Cor. 2. 6.* *Deut. 4. 6.* *Psal. 37. 30.* and they may bee for the declaration of the wisdom of God as for the final cause, but nothing from the wisdom of God formally, being themselves meer fables.

Object 15. *If the Magistrate be above the Church and Head thereof, and to judge their matters, and if he have his power from the people (to govern the Church) will it not follow that the peo-*

Varieties of judgements in Gods mat es is a grief to Paul and the godly Ministers.

Gal. 5. 20.
1 Tim. 3. 1, 2.
2 Tim. 2. 17.
2 Thes. 2. 17.
1 Tim. 6. 5.
Rev. 2. 20.
Acts 20. 30.
Ier. 23. 27 32.
Zach. 10. 1.
Lam. 2. 14.

Necessitie of Toleration, 1647. qu. 53. Borrowed from Bloodie Tenet.

ple as the people have originally, as men, a power to govern the Church to see her doe her dutie, to reform and correct her?

The punishing of heresies investeth not the Magistrate in a headship over the Church.
Ans^r. Though the Magistrate punish false Teachers by the Sword, he is not for that a Church government, far lesse the head of the Church, no more then hee is the head of the Church, because he defends them against their persecuting enemies, and by his sword procureth civill peace and protection to their assemblies, persons and estates; for doing any thing in favour of the Church doth not make *Cyrus, Artaxerxes, Darius*, spiritual Officers, and give them a headship over the Church. 2. The *Christian Magistrate* having power from the peoples free election to imploy his sword for the external peace of the Church, hath not therefore power of governing the Church from the people. 1. Because the civill using of the sword for the outward peace of the Church, is not a governing of the Church, but the civil external and corporall sheilding of them. 2. It no more followeth that the people as men have the ruling of the Church, because they chose a godly Magistrate to watch over their external peace, then the people as Christians can be said to have a power to preach the word and administer the Sacraments or Seals of the covenant, because the people as Christian men choose ministers who have power from Christ to preach & administer the Seals, for to chuse a governor to rule over them is no act of government, no more then the wives chusing of the Husband to be her head, and govern the family is an act of the Headship and governing of the Family; nor doe the people in chusing a King, exercise an act of royall and Kingly power over themselves by such an act of chusing; nor doth an Armie in chusing a Captain General over themselves, in so doing exercise any act of a Captain General over themselves. 3. Neither doe the people as men, but as Christian men walking by the rule of the Word (which is a Catholike directorie to all men and all societies in all morall duties, *Psal.* 119. 9, 96, 105, 130. *Pf.* 19. 7, 8, 9.) choose such and such Christian Rulers who may procure the good of the Church and keepe and guard both Tables of the Law, for the word of God giveth direction to the people, that they should not as men or as Heathens choose any sort of Rulers, but godly men fearing God, and such Kings as read in the

*Book of the Law when they sit upon the Throne, Deut. 11.c.17. 15, 16, 17, 18, 19, 20. Exod. 18.21. Nor is it true, which Vaticanus replyeth to Calvin, thefts, rapines, and adulteries are punished by the Magistrate, not to make up the Kingdom of Christ, and to justifie men and make them godly as we say, and Calvin saith, the Magistrate punisheth Hereticks. For where doth Augustine say that the Magistrate punisheth Seducers to convert them to God, as if the intrinsecall end of the Magistrate were to conquer a spirituall Kingdom to Christ? Calvin saith the just contrary in that same place, *verum quidem esse fateor neque vi armata erectum ab initio fuisse regnum Christi, neque armorum presidio stare, Evangelii enim predicatione regnare Christum oportet. Itaque Dominus quo illustrior esset vocis sue efficacia, nudos & inermes misit Apostolos, nec modo destitui voluit terrena potentia, sed totum fere mundum habere infectum, ut calcstem esse Evangelii victoriam omnibus constaret.**

The intrinsecal end of the Magistrate or of his office is not the conversion of Souls.

Obj. 16. But the Apostles sought not Laws from the Emperors, by which Hereticks might be compelled to imbrace the sound faith?

Ans. Gaudentius a Donatist Bishop objected the same to Augustine, and Augustine answers, Because Emperors were enemies to Christian Religion, therefore Christians sought not their helpe.

Obj. 17. But the particulars of your directorie of Worship are not in Scripture, how then can the Magistrate punish for not following the Directorie?

Ans. That there should be prayers, preaching, reading, praising of God, Sacraments in the publike worship, is evident by the Scripture, but for the ordering of these worships secundum primum & posterius the words of prayer (so they bee according to the pattern of sound doctrine) the Preface of the Directorie is clear, that no man is therein to be compelled, though to transgresse the Holy Ghosts expresse order in the celebration of the Lords Supper, and to break bread and eate first, and that before any of the words of Institution bee mentioned, or any blessing of the Elements, must be a manifest breach of the Directorie of Jesus Christ which sure holdeth forth to us a twofold ordering of acts of worship, one divine, which we must perpetually follow, another prudential and humane in circumstances which concern both the worship of

August. lib. 3. cont. perm. cap. 10 Quis enim tunc in Christum crediderat Imperator qui ei pro pietate contra impietatem leges ferendo serviret? quando adhuc illud propheticum esset, quare fremuerunt Gentes, &c.

God and civill Assemblies, as time, place, persons, &c. and in the latter we are no further to be commanded in point of uniformitie then the generall rules of the word lead us; and compulsion, where God hath no compelling commandment going before in an exact uniformitie, we utterly disclaim, nor can men, or Church, or all the Assemblies on earth make laws in matters of Gods worship, where the Supream Lawgiver hath made none, and the Preface of the Directorie is so clear in this, that we trust we shall quickly agree with the godly and sound in judgement in this.

Libertines make Preaching and commanding to receive and beleeve, and professe the Truth, a monopolizing of the truth,

Obj. 18. *But whether were it not better that a Patent were granted to Monopolize all the corn and cloath, and to have it measured out to us at mens price and pleasure (which yet were intolerable) as some men, and Synods doe appoint and measure out to us what, and how much we shall beleeve and practice in matters of religion, and whether there be not the same reason that Presbyterians and the Assembly of Divines at Westminster, should bee appointed by us (Secularies) what they shall beleeve and practise in Religion, as for them to do so to us, seeing we can give as good grounds, for what we beleeve and practice, as they can doe for what they would have, if not better?*

Ans. It were indeed better that all the corn and cloath were monopolized to be measured out at the pleasure of men, then that truth should be monopolized and measured out at the pleasure of men, speaking what pleases them without all warrant of the word of God, and alledge only mens meer authoritie or rather lust, and commanding men without trying the Spirits and doctrines by the Scriptures, as the Bereans tryed Pauls doctrine, Acts 17. Peremptorily to beleeve and practise, what they appoint under pain of the Sword, this sort of monopolizing either corn or truth, our witnesse is in heaven, we detest and refuse; But of monopolizing and appointing what truth men should beleeve, by an authoritative, ministeriall and officiall holding out of truth in the name of Christ, and from the word of truth, in a way of leading the consciences by perswading from strength of light, by the Law and the Testimonie, and exhorting all men in the Lord to try the Spirits; examine by the word, not what men, but the Embassadors of Christ say and teach, not from themselves, but from the will and command-

ment of him that sent them, then must they give an account to God, who call this *monopolizing of the truth, and measuring it out at the pleasure of men*, when as the preaching of the word, being instant in season, & out of season, *reproving, rebuking, exhorting with all long-suffering and doctrine*, 2 Tim. 4. 2. should to be a *monopolizing of the truth, and a measuring of it out at the pleasure of men*, in regard that Christ saith *Matth. 10. 40. He that receiveth you, receiveth me*, Joh. 13. 20. and *Luke 10. 16. He that heareth you heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.* And *Matth. 10. 14. Whosoever shall not receive you, nor hear your words, when ye depart out of the house or Citie, shake off the dust off your feet. Verily I say unto you, it shall be easier for the land of Sodom and Gomorrah in the day of judgement then for that Citie*: Which words are spoken of all the faithfull Ministers of Christ to the end of the world, *Matth. 28. 19, 20.* so they speak according to the commission given them by the Lord speaking in his word, whether they declare the mind of Christ in a pulpit or Synod. This way Ministers who hear the Word at Gods mouth, *Ezek. 3. 10.* and deliver the whole counsell of God, *Acts 20. 27.* and keep nothing back as faithful Ambassadors and Stewards ought ministerially to declare and appoint *what, and how much, we shall beleese and practise in matters of religion*, but not as Monopolizers. 3. Suppose *Secetaries* could teach the Ministers of the Assemblie, as well as the Ministers can teach them, yet is there more reason that Ministers should Synodically teach then they; for a teaching Ministry is an ordinance of Christ in the New Testament, as is clear by these places which hold forth that Christ is present with his faithfull Ministers to the end of the world, *Joh. 20. 21, 22. Matth. 28. 19. Eph. 4. 11, 12, 13,* and *2 Tim. 4. 1, 2.* compared with *Matth. 28. 19, 20. Eph. 4. 11, 12, 13, Matth. 10. 14. v. 40. Luke 10. 14. Joh. 15. 20. 1 Tim. 3. 1, 2, 3, 4, 5. Rom. 10. 14, 15, 16. Hebr. 5. 4.* and *13. 17. Tit. 1. 7, 8 9. 1 Thes. 4. 12, 13. Rev. 2. 1, 2. &c.* and *ligation the word spoken or preached lay on the hearers, one objective, another ministeriall.*

that it hath from God, not from men, who ever spake it, whether Ministers or private Christians, yet it layeth two bands on the conscience when Ministers declare the will of God to people,

people, the one is *official*, for by the first commandment, the *messengers of the Lord of Hosts are to be heard*, revered, and received in their calling, otherwise we despise Christ : The other is an *objective obligation* and a band which it layeth on the conscience, by the second Commandment in regard it is the Word of God not of men, 1 *Thes.* 2. 13. But when private Christians speak the word of the Lord in their station, the word from them layeth on only the latter obligation, not the former ; and it is false, *That private men have as good grounds to appoint what Ministers should believe and practise, as ministers have to appoint what they should believe and practise* ; for private Christians want the Ministerial grounds which Ministers called of God have, to teach and exhort in the Name of the Lord.

Private men have not the like warrant to prescribe what Ministers should believe and practise, as Ministers have to prescribe to private men.

4 It may be private men may see more truth then Ministers, when night and darknesse, in stead of vision, covereth the Prophets, but hence it followeth not, that seeing and called watchmen should not ministerially appoint and hold forth by their office, what private christians should believe and practise in matters of Religion.

5. *Libertines* aim at this, The truth is monopolized to no one man, nor certain kind of men, ministers or others. What then ? *Ergo*, It is truth what every man in his conscience beleeveeth to be truth, and he that beleeveeth & practiseth what in conscience he beleeveeth to be truth, he beleeveeth and practiseth according to the word of God, and is not to be controlled nor contradicted, nor compelled by sword or censures, for let it be most false in it self, yet it is to him Truth, and if you persecute him, *be swift for the truth, for the Gospel, for righteousness sake*, and the Ministers have no more to doe to labour to recall and gain him from his opinions to the Truth, then he hath to labour to gain Ministers from their opinion.

Argum 19.
Libertie of conscience maketh every mans conscience his Bible and multiplies Bibles and sundry words of God, and rules of faith,

Hence I argue, what ever opinion maketh every mans dictate of his conscience the true word of God, and as many Bibles, divers and contrary Gospels and words of God, and contrary rules of faith and practises, as there be divers opinions, fancies, dictates, and apprehensions of conscience, is a Godlesse and Atheisticall way. But such is this opinion of Libertie of Conscience and Toleration, *Ergo*, &c.

The Proposition is undoubtedly true, there being but one Gospel, one Faith, one truth, as there is but one Christ, and one Lord, *Ephes. 4, 5.* and the Scripture hath but one sense, that is true, and the ground of faith, otherwise this (*There is but one God to us*) should have one sense to the *Treibites*, to wit, There be three Gods, because three persons, it should have a contrary sense to another: To us there is but one God in nature and essence, and yet both should be the same truth, to each man, as he apprehends.

The Assumption is manifest to those that will see, by the grounds of *Libertines*, because to every man, that is the word of God which he phantaseth to be the Word of God; for otherwise, the truth should be monopolized to one, or some few persons, and this is the sense of the word of God, and so the very Gospel and truth which this man beleeveth, and if you punish him for it, the man suffers for the Truth and for the word of God; and if his neighbour beleve the contrary, that is to him the Word of God, and if you punish him for it, the man suffers for the word of God also, and there bee two contrary Gospels, and sundry truths, and if there be two, there may be two and twentie Bibles, and contrary truths, and so we have not the Old, and New Testament, but the letters of it, and as many senses, by this, there be of Scriptures, as many Bibles, and as many sundry heads and various opinions of men. Hence libertie of prophecyng is lawfull, and so libertie of Faiths, of contrary Bibles; and from this it is, that which tendeth to unitie of faith, as *one Confession of faith*, or unitie of beleeve is mocked by these men, and every one that suffereth for his supposed truth, is persecuted for the Word of God, and so blessed; because persecuted for the Truth, and if blessed, as our Saviour meaneth, *Matth. 5. v. 11, 12.* They have a great reward in Heaven, for so they expound the place, *Matth. 5. 11, 12.* All men then, are saved in their own Religion, and to be rooted and grounded in the truth, is common to all Sects and Hereticks, and it is to bee rooted and grounded in opinions such as every man shall fantasie to be truth, and *not to be moved from the truth*, is not to bee moved from opinions, and not to be carried about with every winde of doctrine, is to adhere with pertinacie to opinions.

All Hereticks are in a safe way of salvation, according to the way of Libertines.

were it *Arrianisme*, *Manichisme*, and if so, all Religions are alike safe, and all Sects, Saints, and all Hereticks because they follow their erroneous consciences are innocent, godly, grounded on Truth.

Neither needeth Mr. *Williams* to prove that the place *Rom. 13.* is meant of the duties, not of the first, but of the second Table of the Law, which we grant with *Calvin* and *Beza*; but it followeth not, That the Magistrates punishing of ill-doers, and so of seducing Teachers, is excluded, for that punishing is a dutie of the second Table of the Law, though the Object be spirituall, as forcerie is against the first Commandment, and punished as ill doing, *Rom. 13.* though forcerie be a sinne formally against the first Table of the Law, and why should the Magistrate punish one sin against the first Table, and not all, in so far, as they are against the peace, and safetie of humane Societies?

F I N I S.

Errata.

Page 2. line 6. read **ללל** p. 12. l. 22. *them* r. *these*. p. 33. l. 5. *but of*
all these r. *but all these*. p. 23. l. 1. r. *elicit* acts. p. 36. l. 13. *And it is*
false that we are to believe, that what Synods determine according to the Word
of God must be fallible, lyable to Error and an untruth, because they so deter-
mine. p. 56. in Margin r. *thus, The Magistrate may with the sword coerce.*
ibid. Five impediments that keep men from embracing the truth according to
Augustine. l. 10. for *Guidentium* r. *Gaudetium*. p. 57. l. 19. *Cyrillus*. p.
59. l. penult. for *worships* r. *Voritus*. p. 62. for *elect* r. *elicit*. p. 74. l. 2. for
or r. *are*. p. 82. l. 10. for *this not* r. *this is not*. p. 101. l. 7. for *now* r. *not*.
p. 106. in margin, for *indicare* r. *judicare* p. 109. r. *religio*. p. 110. l. 28.
for *is* r. *are*. p. 193. l. 26. for *then* r. *that*. p. 201. l. 19. for *is* r. *its*. p. 202.
l. 12. for *fessed* r. *professe*. p. 206. l. 31. for *abolish* r. *oblige*. p. 215. l. 17.
for *and father* r. *and the father*. p. 216. in margin r. *confutatum* p. 223. l. 32
for *Quod non inx.* *Quod non est*. p. 232. marg. for *no case* r. *in case* p. 250. l. pen-
ult. r. *impletionem*. p. 254. l. 6. r. *redarguit*. p. 156. l. 13. r. *Protestants,*
Familists, Arminians, Seekers, &c. hold and believe must be the *Distaters*.





